THE MISSIONARY HERALD

Pacific School of Religion Berkeley, Calif.
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After JUL 21 1925

JULY, 1925

WHY BE A MISSIONARY?

ANSWERS FROM A FEW OF
1925's CANDIDATES' CONFERENCE

WITH JOHANNESBURG MINERS

BY
RAY E. PHILLIPS

GIRL RESERVES IN TURKEY

VACATION CAMPS IN JAPAN

Entered as second-class mail matter at the Post Office, Boston, Mass.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 21, 1918

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THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

One Dollar per Year — Ten Cents per Copy

Order of Harvey L. Meeken, 14 Beacon Street, Boston, Mass.

Vol. CXXI — JULY, 1925 — No. 7

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B.	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

PRINTED IN THE U. S. A. PRESS OF THOMAS TODD CO., 14 BEACON STREET, BOSTON, MASS.

THE 1925 MISSIONARY CANDIDATES

Left to Right—Back Row: Marie M. Schuebel, born Omaha, Neb.; College, Univ. of Nebraska. Destination, Mexico.
Helen A. Wells, Wakefield, Mich.; Kalamazoo College, Univ. of Michigan; to Turkey.
Ruth C. Cowles, New Britain, Conn.; Oberlin College, New York Post Graduate Hospital (R. N.); South Africa (Natal).
Marion A. Nosser, New York City; Mt. Holyoke College, Univ. of Chicago; to Turkey.
Alice E. Murphy, Boulder, Mont.; Tabor College; to North China.
Lida M. Russell, Doniphan, Neb.; Kingfisher College; to South Africa.
Sara Beahm, Lowry, Va.; Manchester College, Ind.; to Turkey.

Second Row: Walter H. Judd, M.D., Rising City, Neb.; Univ. of Nebraska, Medical College, Univ. of Nebraska; to Foochow, China.
Elizabeth F. Cushman, Pawtucket, R. I.; Oberlin College; to Foochow, China.
Ralph R. Keithahn, Fairmont, Minn.; Carleton College, Chicago Seminary, Yale University; to Madura, India.
Stephen P. Hieb, Colombo, Ceylon; Doane College, Neb.; Union Seminary, Univ. of Nebraska; to Jaffna College, Ceylon.
Mary D. Cashmore, Frederica, Del.; Univ. of Vermont; to Turkey.
Maurice H. Bigelow, New Haven, Conn.; Northeastern Univ.; to Anatolia College, Salonica, Greece.

Third Row: Gordon M. Chute, British East India; Univ. of Toronto, McMaster Univ.; to Marathi Mission, India.
Eleanor Wilson, Norwalk, Conn.; Simmons College; to Japan.
Neil H. Lewis, M.D., Brookline, Mass.; Oberlin College, Western Reserve Medical; to Foochow Mission, China.
Clifford G. Manshardt, Albany, Ore.; Univ. of Chicago, Chicago Seminary, Union Theological Seminary; to Marathi Mission, India.
Hugh L. Robinson, M.D., Meriden, N. H.; Colby Coll., Harvard Medical; to North China.
Benjamin F. Stoltzfus, Emporia, Kan.; Goshen Coll., Union Sem.; to Samokov, Bulgaria.
Leonard M. Outerbridge, Warwick, Bermuda; Wabash College; Divinity School, Chicago Univ.; to North China.
Edgar M. Ross, Chicago, Ill.; Univ. of Chicago, Yale Univ.; to Sch'l of Religion, Athens.
Juanita F. Ragsdale, Jamestown, Ind.; Butler College; to Madura, India.

Fourth Row: Mrs. Alice H. Lewis, Canton, O.; Oberlin College; to Foochow, China.
Mrs. Agnes L. Manshardt, Springfield, Ill.; Northwestern Univ.; to Marathi Miss., India.
Mrs. Olga O. Robinson, Bergen, Norway; Mass. General Hospital; to North China.
Mrs. Esther J. Stoltzfus, Port Allegany, Penn.; Cortland Normal School; to Samokov, Bulgaria.
Mrs. Christina M. Outerbridge, Ontario, Can.; Queens Univ., Can.; to North China.

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WHY I GO

BY WALTER H. JUDD

Dr. Walter Henry Judd is one of the leaders of the Student Volunteer forces in the colleges of America. He is a Nebraskan by birth and education, graduating from both the academic and medical departments of the University of Nebraska. At present he is serving as one of the traveling secretaries of the Student Volunteer Movement. He expects to take up medical missionary service at Shaowu, China.

NINE years and a half ago I attended a boys' conference at the Y. M. C. A. in Nebraska. I went down because I wanted to see a street car. On the last afternoon a man got up to talk and in a moment he had my attention. That afternoon I made up my mind I was going to give everything to Jesus. I knew after that day—and what happened in my life I cannot explain—I knew from that day I had no single purpose in my life except to mold men and women after the pattern of Jesus Christ. After a few months I decided to be a medical missionary. My profession is medicine, but not my life work. My life work is Christian missions.

The reasons that convinced me that I ought to be a missionary were these: in the first place, I thought it was a matter of a square deal with the foreign countries. It was a mere accident, so far as I am concerned, that I had been able to have an education. Was I responsible for the fact that I was born in a Christian home? No, I cannot take a bit of credit to myself for it. In other lands men do not have the chances of education, Christian home life, etc. Are they responsible for this? No, they cannot take a bit of blame or a bit of credit to themselves. Did I have an honest right to take that which came to me by accident and keep it all the rest of my life, and let those folks go on the way they are? They are my brothers. They are hungering for these things. But they are not in America; they are there.

The second reason is the tremendous need over there—the need from the medical standpoint. I heard of a Chinaman who took fifty pounds of powdered limestone for his indigestion, and I thought, if they have such constitutions as that over in China, that is the place for me to practice. There are one million to two million people to every doctor. I had a letter from a doctor friend of mine in China. He told me that he had five million people to take care of. He is a big-hearted fellow, and told me that if I would come to China he would give me three million and only keep two million for himself. In my state, Nebraska, there are one hundred and eighty doctors, more or less. If I lived in China, and if my mother were sick, my mother whom I love, I would probably have to go one hundred and fifty miles for a doctor. In Africa one baby in a hundred has a chance to live. Does the African mother's heart bleed any less? Here in America there aren't enough sick folks to keep us busy. There is no doctor in the place where I am going. Over there people are without physicians, without education, living miserable lives. And we are not sending over two millions of men to help them, as we did in the World War to Belgium and France. We are sending no victory funds to these people. In India the women are treated worse than the Belgian women were treated by the Germans in the War. And we are doing nothing to help them.

There is a religious need, too—a need for Christ. I do not think Jesus Christ is just a convenience. I think he is the one great eternal necessity. Sometimes men say to me, "I do not believe in foreign missions." If you do not believe in foreign missions, you do not believe in Jesus Christ; you are not interested in him. The greatest need of the world today is the need for Christ.

The third reason why I go is just because the need is so great here at home. Not because I love America less, but because I love her more, is the reason I think I am making the biggest contribution by going to China. Can we solve our war problems and our race problems without foreign missions? No. Can we solve our religious problems without them? No. I do not see any hope for America today except for a rediscovery of Jesus Christ. Will that be discovered in our Western world? I doubt it. I look to India and to China to show us the way out in things religious. We lead the world in certain things. They would lead the world if we would

give them the same chance. Over there they are saying to Americans: "What business have you talking to us over here? Go back to America and teach them." What is the answer? The only answer I have is that you take the torch and show them the way, going on side by side.

The fourth reason why I go is because Jesus asked me to go. He asked to have it done nineteen hundred years ago by his disciples. The nineteen hundred years have passed but still the task has not been finished. And here I am calling myself one of his disciples. What choice have I where the need is the greatest, and I am able to meet it, and the workers are the fewest? I am physically fit and I have no dependents. Nine and a half years ago I met Christ; hence I go.

A MARVELOUS OPPORTUNITY!

By RUTH COWLES

Miss Cowles was born in New Britain, Conn., of missionary parentage, her father and mother, George B. Cowles and Amy Bridgman Cowles, having been missionaries of the Board in South Africa for many years. Her grandparents also were Dr. and Mrs. Henry M. Bridgman of the same mission. Miss Cowles is a graduate of Oberlin, where she received a B.A., and of the P. G. Hospital in New York, where she received her R.N. in 1922. She goes out as a district nurse to the black women and children in Johannesburg and will be supported by the W. B. M.

A GREAT gift has been given to you and me. This gift is the joy of the knowledge of Jesus Christ and is the revelation of the great love of our Lord and our God.

A marvelous opportunity has come to me to share this great joy, this knowledge of the love of the Father and of his Son, Jesus Christ, with those who have never heard about him—fifty thousand women and children in Johannesburg, South Africa. These fifty thousand women and children have come from heathenism directly to the great city, where they are completely lost in a new world of vice and degradation that they know not how to meet. It is to them that I go to carry the message of hope and joy to come.

These needy folk live in slums, miserable slums, all up and down the fifty miles of reef, the gold reef of Johannesburg, where half of the world's gold is mined each year. In these slums they live in the deepest degradation. Many of these women and little children—and they are very dear little children, and I love them all—have never heard of the Father's love. Many of them die every year because they do not know how to live, and they die without hope. I am going to tell many who would never otherwise hear of that hope. I am going to bring the message of the Great Physician who came that every one of them might have life and might have it more abundantly. An unmistakable order has come to me from this Great Physician, saying, "Go into all the world and preach the Gospel to every creature." For me, a nurse, there is no alternative and no greater joy than to take the message of joy and hope to these his children.

WHY SHOULDN'T I GO?

By ELIZABETH F. CUSHMAN

Miss Cushman goes to Foochow, North China. She is a native of Rhode Island, her home being Pawtucket. She received her education at Brown University and Oberlin College. She is supported by the W. B. M. and is to be the girls' missionary, taking the place of Miss Esther Moody, who is soon to be married.

WHY shouldn't I go to the foreign field? I have youth, health, a Christian education, no one dependent upon me for financial support or for companionship. There are plenty of people glad to take my position back home. There are lots of people who can do better than I the work that I have been doing.

And so I go gladly, very gladly, to the girls in China; and I pray that I may live and teach and work among them in such a way that they may come to know and to love and to follow Christ, and that in their turn they may play their part in building a new China which shall crown Christ Lord and Master and Saviour of all.

THE SHEER JOY OF SHARING

BY SARA BEAHM

Miss Beahm is a Virginian by birth, breeding and predilection. She comes of a race of farmers, preachers, and teachers. One of her sisters is a missionary in India, and a brother is a missionary in Africa. She received her B.A. degree in 1921 from Manchester College, Indiana; studied music and art at Harrison College; taught in Marshall County, Ind.; and is going out to Adana, Turkey, for W. B. M. I. work there.

IS life worth living? In spite of hard things, seemingly life is worth living. Life not only for you, but for me and for every one else, is a life that does pay expenses. With God life is a thing of content, a thing of peace, joy, love. I find life so, and finding it so, I want others to find it so. Not alone because it is his will that each one should have a part in his great world task, but for a bit more selfish reason also am I going to the foreign field—for the sheer joy of sharing in this great work.

It has been immaterial to me just where my part of this task should be; but for years I have been unable to face the task of living without facing the task of foreign missions. As the reasons for my going seem far to outbalance the reasons for my staying at home, I find myself now looking toward the East.

Life is worth living. Yes, with him who loved us first and best; and only with him. He gives us such a living enthusiasm for his life and character that we cannot help wanting every one everywhere to share the life that does pay expenses, the life that makes the whole world akin, the life that is a thing of joy and beauty and life. That is why I am going.

THE SOUL OF THE THING

BY RALPH RICHARD KEITHAHN

Mr. Keithahn, who is going to Madura, South India, is a product of Minnesota and Carleton College. He took his theological course at Chicago and Yale, where he received his Ph.D. in religious education this year. While studying at Yale he served as director of young people's work in Plymouth Church.

What he says here regarding his motive for going into foreign missionary service was, like the other statements published in these pages, made up from shorthand notes taken at the Godspeed Service at Park Street Church, Sunday evening, June 7.

THE Soul of this great Universe has called me to my work. Not by a vision or a dream, but in the usual way that all Christian men and women are called to their work. First of all, by my pastor, who put the challenge up to me when he was helping me to prepare for church membership; and since that time, as I met Christian men and women, especially those from the foreign field.

Again, I am going to the foreign field because it is giving me the best opportunity I know of showing my appreciation for all that has been done for me. When I think of my father and mother, uneducated, and yet giving all they possibly could in order to give me to others; and when I think of my classmates in college and seminary and at Yale; and of my religious ancestors, who gave far more than I can ever give, I know that I cannot show my appreciation in any better way.

Again, I am going to the foreign field because I believe it is the best opportunity to grow a soul. It is not so important what we do or what we say; it is far more important what we are. And I believe a foreign missionary more than any one else has the opportunity of growing a large soul.

I am going to India because of the great need. Oh yes, I realize the need here at home, but I am leaving all you here to do this work, and I am going out to do a piece of work that no one else would do but me. I am going out to India to promote world peace and world brotherhood. After our experience of a few years ago every Christian feels down in his heart that war is not Christian, and many of us feel that we never could go into war again. We feel that it is not the right way of settling our disputes. But I would be a coward if I sat here at home and did nothing to promote world peace. I can do nothing better than go out to the countries that perhaps do not understand our motives and tell them that we want to serve them, we want to be their brothers. But you here at home must be true. If you are not true to what we tell them, most of our mission will be in vain.

BUT WHY BE A MISSIONARY?

By CLIFFORD G. MANSHARDT

Dr. Manshardt gives up an attractive position as Assistant General Secretary of the Religious Education Association to become a missionary in India. It is expected that the Marathi Mission will locate him at Bombay, where he can devote his time and energy to the Bombay Community House, with which our readers have been made familiar through Dr. Alden Clark's articles. He gives his reasons for preferring missionary service in India to service in America. His many friends throughout the country will place particular emphasis upon his statement, not only because it represents the viewpoint of a young modern missionary of the day, but also that of one who they believe is a man who could well have a large and brilliant career as a Christian leader in America.

Dr. Manshardt was born in Albany, Ore. He graduated from the University of Chicago in 1918. He received his M.A. from that institution in 1921, and his Ph.D. in 1924. He studied at both the Chicago Theological Seminary and at Union Theological Seminary in New York. He served the church at Hinsdale, Ill., for three years. At present he is a member of the Union Congregational Church of Hinsdale, where he was ordained in June, 1922.

Dr. Manshardt was appointed missionary of the Board in January of this year. He expects to sail for India August 25.

IN the first place, I am going to India *because of a desire to learn.* For some years I have been a careful student of religion.

If India, without a nominal acceptance of Christianity, has been able to produce the great religious souls that she has produced; has shown such an infinite capacity for religion, then who can really tell what will come out of India when once she has been moved by the Christian dynamic and has prepared to make Christ her own. I want to know, and am convinced that out of India will come such an impetus to religion as the world has never known before, and that before many generations have passed the Oriental Christ, stripped of Western accretions, will so fire men's hearts that his appeal will be irresistible, and men will accept his leadership in *deed* as well as in speech. I am going to India to learn.

MR. MANSHARDT

My second reason for entering upon this new project is *because I believe in world brotherhood.* Ten years ago my interests were largely bounded by the Atlantic and Pacific Oceans, Canada, and the Gulf of Mexico. As I entered college I was a hundred per cent American, with little interest in world affairs. There was a war in Europe, but Europe was many miles away. Then came the War.

You are all familiar with Carlyle's story (Past and Present) of an Irish widow who, her husband having died in Edinburgh, leaving her with three children and no means of support, went out to seek help in order to sustain life. "Behold, I am sinking," she cries, "am bare of help. I am your sister. One God made us. You must help me." But the people answer, "Impossible. You are no sister of ours." But the woman proves her sisterhood as, dying of typhus fever, she infects some seventeen others, who die of the same disease.

Yes, in the modern world we may deny our brotherhood, but we cannot escape it.

Through personal observation and experience overseas in the Medical Corps, I am convinced that war as a means of settling international disputes is wrong, inhuman, and un-Christian; and I am resolved to do all in my power to stamp it from off the face of the earth. Because I believe that the Christian missionary is above all others the ambassador of international good will, I am proud to be included in this company, and especially to cast my lot with a people whose skin happens to be a trifle darker than my own. In the Gospel of Jesus there is no race problem.

The third reason for my missionary interest is my *belief in inter-religious coöperation.* There is no doubt but that denominationalism has in time past been an important feature in the life of the Church, and that many of its elements are still worthy of preservation. But when one faces up against the waste thereby incurred, the situation is appalling. To the young man just entering upon his ministry the most discouraging thing is not the number of bad people in the world, but the seeming impotency of the good people. Why so-called Christians should fight among themselves instead of fighting sin is to him a most perplexing problem.

That the situation is by no means hopeless, I

know from experience. Three of the happiest years of my life have been spent in a great community church, where men and women of twenty-two different denominations unite under a common standard and bow before a common Lord. The Methodist fervor, the Presbyterian stability, and the Congregational freedom all make their contribution to a true union church.

But having seen the vision of a united church and experienced in my own life its power, I am ready to advance a further step in the quest of a religion of humanity. We have today abandoned the quest for an "essential religion" that lies at the basis of all religion, but we have not abandoned our faith in the unifying power of a common purpose. Confront a Hindu, Mohammedan, Parsee, or Jain, with a philosophical presentation of Christianity and he may not respond. But present him with a concrete program for human betterment, with a task that really challenges, and you have aroused his interests and quickened his sympathies.

"Peculiar missionary work," you may say, but I am not so certain. I am rather of the opinion that it was the method of the Master himself. To the best of my knowledge, Jesus never explained his religion as a body of truth to be believed; for him religion was a matter of the spirit. In searching the teachings of Jesus I find not a single instance in which he tells of any one judged or condemned for lack of faith in any theological doctrine, but I find a vivid picture of the day of judgment where some go into life eternal and others into eternal death—and the test, the only test, is the spirit in which they have lived their lives or done their work. In India I shall seek and expect to discover interreligious coöperation.

A fourth reason for my decision is one that I should omit did not the desire for an honest statement compel me to its inclusion. In speaking upon this point I can speak for no other. I refer to no other; I speak for myself alone. My motive here is purely selfish—it is a *desire to maintain my own self-respect.* As a Christian minister I have preached and re-preached the doctrine of sacrifice, which, as I conceive it, lies close to the heart of the Christian religion. A Christian should give of himself, and give without stint. Every man must be guided by his own conscience, but for myself, I cannot look forward to a comfortable salary among a comfortable people as the goal of my ministerial ambition. The Jesus I endeavor to follow is a Jesus who moved in the midst of human want—who went about as one who served.

It is this conviction that leads me to my fifth and final reason for entering upon service abroad. I am convinced that the opportunity before me presents *an opportunity of helpfulness that is wholly unique and that cannot be ignored.* I refer to Community Work among the industrial classes of Bombay.

Those of us who are familiar with industrial history know well the difficult problems of adjustment that are the inevitable accompaniment of such a movement, and the situation in India has been, and is no exception. "From the thatched huts and poor fields of the narrow coast plain, and from the gray villages of the great central plateau . . . come pouring into Bombay streams of villagers, attracted by the chance to work. Farmers, outcastes, and criminal tribesmen, men and women from many classes and castes, they jostle each other in the trains and work side by side in the mills."

No less insistent than the physical dangers are the moral and social dangers, especially acute in a land where the moral sanctions of the people are so intimately bound up with the traditional life of the village group. In India, as in America, the mill-hand craves diversion, and if it is not supplied, he too often finds it, to his own sorrow, in the ever-present liquor shop and the brothel.

With these few facts as a background, we can readily understand why Mahatma Gandhi and his followers have come to look upon the industrial development as an unalloyed evil. We cannot but sympathize with these leaders, but we are compelled to admit that to attempt to stay the movement in India is a task almost comparable in its nature to holding back the waves of the sea. The fact stands out that industrialism must be humanized, and in this task the missionaries must accept their full responsibility.

Of the future we cannot say. We are entering upon a pioneer work. It is our hope that we can so demonstrate the effectiveness of our adventure in brotherhood that other mission centers will follow our example.

We believe in the power of friendship. We postulate it at the heart of the universe. We are embarking upon our project with enthusiasm and with faith, confident that we shall play a part in the building of a better world.

SHOULD CHRISTIANITY SUPPLANT ALL OTHER RELIGIONS?

PROF. JOHN WRIGHT BUCKHAM, of the Pacific School of Religion, Berkeley, Cal., has sent us the results of questions given to one of his classes in the Philosophy of Religion. At the time the questions were asked the class had been studying the nature of religion and some of its manifestations in primitive religion, passing on to its culmination in Christianity. The class was made up partly of students for the ministry and partly of those preparing for the work of religious education. With a few exceptions the members were graduates of American colleges or universities and ranked well with those from whom the American Board and Woman's Boards choose their missionaries.

It is interesting to get the reaction of these young students in their replies to Professor Buckham's three questions: (1) Should Christianity supplant all other religions?; (2) If so, why; if not, why not?; (3) To fulfill this mission what is necessary? We believe that the result is significant as a disclosure of the point of view of the serious student of today. We quote here some of the replies:—

"If supplanting all other religions means to treat as absolutely inadequate the beneficial results in human nature produced by other religions, my answer would be that it should not supplant them; but if it means to give people the Gospel and allow them to bring their religious conceptions to it, to evaluate them in the light of Christianity, and to keep that which is worthy of Christianity—Christianity should supplant other religions."

"Christianity should supplant other religions in the sense that it should build upon them until they find their place in it."

"Christianity should not attempt to supplant all other religions; for, historically, no religion has ever actually and entirely supplanted another. But it should seek to invest all others with its concept of the transcendence and immanence of God in terms of the personality of Jesus Christ."

"Christianity has a unique opportunity to supplant other religions in order to meet the needs of humanity." (A Japanese student wrote this.) "The essential thought of Christianity is centered in the personality of Jesus, but in other religious beliefs we cannot find a personality like Jesus."

"Christianity is the complete salvation of mankind; the other religions are merely preparations for Christianity." (A Chinese student's answer.)

"Christianity should supplant other religions because through its inherent power of life Christianity has assimilated all that is good from other religions, rejecting all that is either non-essential or fundamentally evil; and whereas other religions have failed, this is at once individual and universal, personal and social, pure and holy, yet meeting the demands of everyday life. Above all, Christianity presents to mankind a universal and perfect redemption through the living, all-pervading personality of a risen Saviour."

"To fulfill this mission, Christianity must first rid itself of dogmas and artificial trimmings and present itself in its essence."

"It should discover in all other religions those elements that are similar to the most basic elements in itself, and build upon these its own greater truths."

"It must be stripped of all unnecessary cant and dogma and must be presented in its purity, so that individuals and nations may adapt it to their own spiritual needs."

"The central fact of vital Christian experience must be freed from all limiting class interpretations of it."

"The personality of Jesus, timeless and universal, must be set before all peoples to be interpreted according to their temperaments and capacities and needs."

"The Australian Bushman must be taught a simple, easily understood faith, while to the Buddhist philosopher Christianity may be presented in intellectual and philosophic terms."

"In order to fulfill these aims we Christians must be permeated with the spirit of Christ and live a Christlike life."

THE WORLD WINDOW

By C. H. P.

Big Medicine Man

Herman A. Lichtward, M.D., a Presbyterian missionary in Meshed, Persia, writes in the *Student Volunteer Bulletin* of "A Man-Sized Opportunity": "My job is just the best ever, and there isn't any one with whom I would want to swap places. It includes being the general surgeon, internist, dermatologist, ophthalmologist, otologist, occasional gynecologist, operative obstetrician, pediatrician, and extracting dentist, to a field as large as all France and comprising over two million people. And I forgot to mention veterinary surgeon; for cows, horses, camels, dogs, and cats have all been brought in for treatment. Being a 'general specialist' is a most interesting job and is very thought-provoking, in that it soon shows the recently graduated medical missionary how comparatively little he knows about any of the subjects!

"Then there are the various 'non-professional' parts of one's job, just as interesting and just as imperative. These include being bookkeeper, purchasing agent, hospital superintendent, architect, construction supervisor, and, last but not least, preacher, which may include burying and marrying as well as actual preaching. Fortunately all these jobs do not come at once, and are really not as formidable as they sound. Thus one of the reasons why I like my work is that it never becomes monotonous. There is always plenty to do and every day brings dozens of new, interesting cases, all the types which one sees in America and many more. Looking at it from a selfish personal viewpoint alone, I like my job for the professional experience which it gives me—and in experience there is growth."

Dr. Jesse Jones and the African Education Report

The report by Dr. Thomas Jesse Jones, "Education in East Africa," marks the completion of the work of the African Education Commissions, made possible by the Phelps-Stokes Fund, which first of all sent a Commission to West and Central Africa in 1920–21, and then one to East Africa in 1924. Noteworthy recognition of the work done by Dr. Jesse Jones was supplied by the Dinner given to him recently by the British Government at Lancaster House, Major Ormsby Gore, Under-Secretary of State for the Colonies, presiding.

Dr. Jesse Jones said that the four "simples" of education were the health of the people, the control of environment, the home, and recreation. He emphasized the great work of Dr. Laws of Livingstonia as exemplifying how missionary work and education developed the life of the community from every point of view. Education in Africa must mean the full coöperation, "in a kindly frame of mind," of the governments, the settlers, the missions, and the natives.

The Archbishop of Canterbury said that fifty years ago such a function as this dinner, exemplifying the friendly attitude of governments to missionary work, would have seemed extraordinarily strange. This change, however, had been greatly helped by the work of the Phelps-Stokes Fund acting as a fairy-godmother in sending "that splendid explorer," Dr. Jesse Jones, and his friends, to do a work in Africa which America alone, with its freedom from international rivalries, could carry out.

Oh Come, All Ye Faithful!

The Foreign Field (Wesleyan Methodist) tells of the opening of a large and beautiful church at Medak for the fifty thousand out-caste Christians of Hyderabad. On Christmas morning thousands of them marched in procession to the new building. "No king in Hyderabad ever witnessed a more mirthful or triumphant procession than that which encircled our church on Christmas day—the villagers from different circuits, headed by bands and banners, and all singing and shouting, as one expressively said, 'to the top of voices with overflowing joy.' These multitudes did not come empty-handed. Many and varied were the gifts they brought—gifts that represented the devoted love of outcaste Christian homes. Through ten long years offerings have been made for the building of this church, and during the last year alone over 20,000 rupees have been contributed by outcaste Christians, many of whom a few years ago were famine-stricken."

Near the head of the procession was a majestic elephant, lent by a neighboring rajah. Later it stood as a sentinel at the gate through which the crowds passed into the enclosure before the church. After a prayer before the closed doors of the building, the person who unlocked them called out:—

> "Victory to Jesus! May His Kingdom come!
> Hallelujah! Hallelujah! Hallelujah!"

Then hundreds of children began the hymn,

> "All hail the power of Jesus' name!"

and the people swelled the volume of sound as they sang,

> "Bring forth the royal diadem
> To crown Him Lord of all."

The doors were thrown open and multitudes poured in, singing as they advanced,

> "Oh come, all ye faithful."

At the close of the first part of the service, the people brought in from outside their gifts. "Sheep after sheep is handed over the communion-rail, tray after tray of thank-offerings is placed in the vestry, relays of Scouts stand ready to seize sheep and fowls and carry them outside for sale, as, with the minimum of confusion, the mighty stream of villagers lays its free-will offerings at the feet of the Redeemer." The offerings were wonderful—sheep, goats, fowls, grain, money—amounting to a grand total of 40,000 rupees, of which at least half was given by our outcaste Christians.

Opening China by Motors

A plan is being formed for opening up the vast territories in the Northwest of China by means of motor-cars. It is argued that the mapping of a series of motor-car routes, with regular government service, in Mongolia, and toward Chinese Turkestan, would be an easy way for China to reassert her authority over those regions. Already commercial enterprise is opening up the route from Kalgan, in North China, to Urga, the capital of Mongolia. The American public is familiar with the work of Mr. Roy Chapman Andrews and his scientific expedition, sent out by *Asia*, and how they traveled by auto through the Gobi Desert, in their search for fossils. Chinese leaders are studying the caterpillar car and the six-wheeled car used by the French authorities in the Sahara and Sudan.

Indictment of Christianity

The Chinese Recorder contains *A Study of the Anti-Christian Movement*, by T. L. Shen, National Student Secretary of the Y. M. C. A. He summarizes the points given in a manifesto issued by leaders in the movement:—

(*A*) Points with regard to all religion:—

1. It is conservative and traditional and it does not make for intellectual progress.
2. It encourages denominational prejudice and hatred. It does not make for the unity and the harmony of the human race.
3. It develops superstition in super-human beings. It does not make for scientific enlightenment.
4. It cultivates the attitude of dependence as over against the development of self-realization.
5. It suppresses individuality. It does not develop the human instincts.

(*B*) Regarding Christianity itself:—

1. It is one form of religion.
2. It contains dogmatism and monopolizes good teachings of the past.
3. It is the forerunner of imperialism and foreign exploitation.

(*C*) Points with regard to the Christian Church:—

1. It always allies itself with the influential classes.
2. It draws people into its membership by material temptations.
3. It is largely composed of eaters on religion as well as hypocrites.
4. It interferes with the civil and military affairs of China and other nations.
5. It sometimes meddles with personal affairs.
6. It substitutes God for gods and develops a servile attitude toward foreigners.

Besides there are other points aimed at the mission schools; accusing them of despotism, following a conservative policy, and being opposed to patriotic purposes and programs.

In closing Mr. Shen says: "It is interesting and worthy of note that of all the articles written and attacks made on Christianity few of them attack the person and life of Jesus Christ."

Ambassador Schurman on Missionaries

Upon leaving China for Germany, his new diplomatic post, Dr. Schurman, formerly President of Cornell University, paid a warm tribute to the American missionaries. At a tiffin given by the American community at Shanghai he pointed out that the missionaries are the largest single influence in promoting the moral, commercial, and intellectual welfare of the Chinese along Western lines. He gave this advice: "Lately the foreign schools in China have begun to face a problem, in that they confront a growing national conscience on the part of the Chinese. It is no longer a problem as to what we have to give them in the way of education so much as what they choose to accept. This means that the foreign schools must maintain a higher standard than any other, because it is only in that way that they will continue to attract patronage. There are Chinese radicals who are asking for the abolition of all foreign educational effort; but these do not speak the real mind or the real heart of China. The real China wants our help along educational lines, the best proof of which is the fact that they continue to pay the tuition charges asked by our schools, exactly as they continue to buy our merchandise."

Ambassador Matsudaira on Missionaries

"Knowing as I do quite a number of the missionaries and school teachers you have sent to the East, and having closely followed, with a deep sense of admiration, the painstaking and noble activities of these spiritual workers, I do not feel that I am a stranger among you. The single-hearted devotion to their faith and the spirit of self-sacrifice in which the missionaries are carrying on the task of promoting the general welfare of the people in our part of the world can hardly be praised too highly. The service they render in the uplift of the inner life of my countrymen, as well as in the promotion of better understanding between our two nations, is widely recognized, and we owe them a deep debt of gratitude." Thus spoke Mr. Matsudaira, the new Japanese Ambassador to the United States, at a dinner given him in New York by the Commission on International Justice and Good-Will of the Federal Council of Churches.

THE PLACE OF MISSIONS IN THE WORLD TODAY

By D. J. FLEMING

Professor Fleming of Union Theological Seminary permits us to print, from shorthand notes, a portion of his stirring address before the Candidates' Conference on Wednesday, June 3.

THERE is a difference between our time now and the period one thousand years ago when they were struggling to create a "Christendom." It is no longer possible or wise to think of our world as anything but simply one. The world, economically and educationally, and in many other ways, is inextricably entangled. It is a shrunken world, too—made small through the radio and the telephone and the telegraph and the airplane.

And then, there is the rise of nationalism! It is our duty now, with Christian principles and Christian spirit, to eradicate that which is wrong in nationalism and to save and purify that which is right.

If we think of our missionary enterprise against this background of the world need of our generation, what assets do we bring to the present pressing task of developing a world family out of the nations? There are many.

In the first place, we have a great asset in that now the church frankly and almost unanimously believes that part of its task is the development of a better world society. Down at the Montevideo Congress two reports were given almost overlapping on this subject. One was "The Church and the Community" and one was on "Social Movements in South America." In the first was an almost classic statement on the relation of the individual gospel to the social gospel, making it plain that these two were simply aspects of the same thing. It said that a church that does not minister to the physical as well as to the spiritual aspects of life is not fulfilling its spiritual duty. I feel that the first great asset that we bring to this world problem is the recognition in a broad way by our churches that it is legitimate to work for a great family of God on this earth.

A second asset is the demonstration in the history of missions that human nature can be changed. Having lived in India, I choose as an example the history of the mass movement in India. Those of you who have read about these submerged people living off at the edge of villages—"untouchables" they are called—can realize that they might be made to stand for the dregs of humanity. I do not believe that I saw in the black belt down in our own South conditions that were worse. Out in the villages of the Philippines and in what I have seen in China there was nothing as low. And yet in India these people have been transformed where they have accepted Jesus Christ. You, going there for the first time, can almost pick out the Christians by their faces and the transformed light that shines there. The people did not feel that they could learn to read and write, and now many of them have become teachers. Yes, I believe that one of the assets that we as missionaries have is a conviction that human nature can be changed. I am glad that I belong to a historical organization that takes that as one of its basal convictions.

Thirdly, we have an asset in the fact that this movement has been thinking from the first in world terms. People have been giving for people they have never seen. They have been reading about places to which they have never traveled. They have been cultivating a world mind.

Another asset is a habit of mind with reference to obstacles. Over and over again the impossible has been done. We can go right through the history of our movement and find that our attitude has been that obstacles are things to be overcome.

An asset characteristic especially of the women's movement in missions has been an attitude of mind toward small service. The way in which little things are made to count—that is what we want if we are going to build the proper kind of world.

Again, there is the attitude of appreciation—the attitude of mind, which goes out not seeking to see the worst, but hoping for the best. Akin to this is the fact that our movement is awake and alive to the spirituality of other nations. I believe this is a most valuable type of mind to have where the peoples of the world are attempting to come togteher in terms of mutual respect and mutual service.

A great asset that the missionary enterprise has demonstrated is that it believes, not in abstract good will, but in *effective* good will. We go out, not simply to tell people that we love them or that God loves them, but to put in schools and hospitals and every sort of helpful thing. There is absolutely nothing connected with human need that has not been done by missionaries. It is our habit to be effective in ministering to the human needs of people.

Still further and far vaster in the way of assets are the root ideas associated with Christianity which, if they are planted in the lives of men, will help bring in this world family for which we long. Christians have the conviction of the supreme and inestimable worth of every human being. They believe that every human being is a member of the family of God. This involves the oneness of human nature. They believe in the unique contribution that each race may make, and in mutuality of serv-

ice between the peoples of the earth. Such great root ideas of Christianity are much needed at the present time.

Furthermore, we have in Christianity and in our system the conviction of great spiritual forces. We feel that some One Else is interested in this thing. We feel that it is not our job alone to bring in this better world. We belong to a movement that believes profoundly in spiritual forces, and never more so than now. I believe in the possibility of miracles. I believe that if you ask, you shall receive; if you seek, you shall find; if you knock, it shall be opened unto you. If a group like this would get together and help our faith to come to the necessary point, that flashing point like high-power electricity, there would be manifested an entirely new type of phenomena. If we only trust God and rise to the faith that is necessary, miracles can happen.

But in the minds and hearts of all of us the greatest of all assets is Jesus Christ Himself. He gave us the greatest ideal, and his own life embodied that ideal and compels acknowledgment that that ideal is greatest. There are many things in these days of changing thought that we may not be able to hold with certainty. But there is a rock, an absolute rock in Jesus Christ. That is the great asset that we have for the world.

One thing that stands out in my memory from a three months' trip in South America is a statue. Forty of us were on the train going across the continent from the East to the West Coast. Only two trains a week ran across the mountains. If we stopped to see this statue we would have to invest four days. Now the Andes have very noble peaks. They are beautiful; and yet as we approached the place where we were to stay, we wondered whether the delay would be worthwhile. It was for a purely sentimental reason that we did stop there.

Back in 1900 Chile and Argentina were about to fight. Instead of war between those two lands, there was drawn up the first universal arbitration treaty of the world. It was suggested that there be a statue to commemorate the peace thus inaugurated. With hundreds of people present from both countries they dedicated this great statue, with the inscription: "Not until these mountains are worn away shall Chile and Argentina break the peace that they have made at the feet of their Redeemer." There, between those two Latin American countries, has been placed a statue of the Christ, one hand outstretched in blessing and the other holding high the Cross.

That is the message of our movement. Christ is looking at us across the two Americas offering peace to this world—which in our generation may go to pieces unless this great missionary movement inflames the world with the principles and spirit of our Lord and Saviour and Master, who can save us not only as individuals, but as a civilization. We have been commissioned to tell the world that peace and safety comes by way of the Cross. Nothing seems more true to me than just that.

For you it means a Cross. It is far harder to go out now than it was twenty-five years ago. You go out to tell these rising nations that only through sacrifice, only through the giving of life is this world going to be saved in any human or any spiritual way. May God bless us as we here at home stand shoulder to shoulder with you who go abroad in what I feel is the most glorious service that can dawn upon the imaginations of men and women—the coöperating with God that his purpose for his family here on earth may be made sure.

ARTHUR SMITH THE FIRST

The Chinese Recorder for May, 1925, reports through Newton Hayes a study of the most helpful books on China. A prize was offered for the list which, according to the verdict of three judges, was the best of all those submitted. After the results of the contest were published, the writer of this article wished to see a study of the subject from a somewhat different angle. He desired to learn what English books on China and the Chinese people have actually been most helpful in promoting a sympathetic and correct understanding of this wonderful land and its still more wonderful people. An informal committee named 125 people who were believed to be careful observers and discriminating readers. Each was asked to give a list of ten books that in his judgment had contributed most fully to an accurate and sympathetic understanding of the subjects under consideration. One hundred voters replied, naming 211 titles. The voters were chiefly British and Americans, mostly in missionary work, though men in business and in the consular service also responded. Forty-one were connected with educational institutions, twenty-four were in evangelistic work, thirteen in editorial or other literary activities, eleven in business, administrative positions, or in the consular service, and eleven in social or medical work. The ballots came from thirteen different provinces of China. Thirty-two missionary societies and institutions were represented.

The book which stood first on the list of 211 different titles was Dr. Arthur H. Smith's "Chinese Characteristics," with sixty votes. A book by the same author, "Village Life in China," ranked second, with forty-nine votes. His book on "Chinese Proverbs" stood seventeenth. His two books, "China in Convulsion" and "The Uplift of China," ranked forty-second and forty-third.

After studying the lists sent in by the one hundred readers, the managers of the three Shanghai bookstores selling the largest number of English books on China were asked for the ten titles that have had the largest sale in the last twelve months. "Chinese Characteristics" and "Village Life in China" were two of the three named by all three managers.

SOCIAL WORK AMONG MINE NATIVES

By RAY E. PHILLIPS

Johannesburg is not only the center from which influences radiate out throughout the whole of Bantu, South Africa, but it is the melting-pot, reshaping and remolding the minds and souls of hundreds of thousands of black men who go there every year. It has long been felt by religious workers on the Rand that the future of the Bantu Tribes within the South Africa Union will depend to a large degree on the kind of influence exerted upon the individuals of those tribes while they are working on the Gold Reef. Consequently, we find a concentration of religious workers there. The work of these missionaries is of an unassuming nature, but is of far-reaching significance, and is having results which would be highly revealing and informing to the average man in this country who is unconnected with this vital activity of the church. Mr. Phillips is the Board's social welfare expert at this center. He received his education at the High School, Duluth, Minn.; Carleton College; and Yale School of Religion. Mr. Phillips arrived on the field February 10, 1918.

THE American Board Mission was convinced, some eight or ten years ago, of the need for Social Work among the natives of Johannesburg, South Africa. It was felt that preaching on Sunday was not enough; that a practical application of Christian principles should be made on the other six days of the week to enable natives to put into practice what they hear on Sunday in the churches.

In other words, it was felt that the church had a duty in "helping moralize the leisure time" of the black man. Slum yards, filled with drink and loose women, are calling him when he is through his work. The church should take the lead in offsetting these influences with others of a wholesome, moral nature.

So the mission imported a man specially trained for social work and put him to work in Johannesburg to do what he could as in the nature of an experiment. After a preliminary survey, a playground was established for the children of the New Doornfontein slum district. A piece of ground was obtained, gratis, from the City and Suburban Mine; swings, and several other pieces of play apparatus were installed—and groups of native and colored

A Section of Johannesburg, Africa, from the South East

Showing, back of the city, the "dumps," or piles of crushed stone from which the gold has been extracted. Those white "hills" are each from 250 to 300 feet high above the surface, and on the side of the mine openings 3,000 feet—sometimes more. They cover acres of ground along the sixty miles of gold reefs beside the mines.

children were to be found there at all hours of the day.

For other groups of town natives other activities were instituted. For the boys and girls, Native Boy Scouts, called "Pathfinders," were formed, and athletic leagues in football for the boys, and field hockey for the girls were started. For men, singing clubs and debating societies were organized. A lecture group for educated native men who have studied in school was formed, and during the five years since its origin, between one hundred and twenty-five and one hundred and fifty of the leading Europeans of South Africa have spoken to this group on various subjects more or less connected with interests important to native life in this land.

It was felt, however, that something should be attempted along similar lines for the native men in the mine compounds. Here are gathered nearly 200,000 black men from every district in the Union. Mine authorities provide for the physical native; they feed and house him well, but as yet have provided nothing in the way of wholesome outlet for his social nature. After the native's work is done, and his dinner is eaten, there are several hours before he retires to his bunk for the night. These hours are idle hours, and with native, as with white man, it is true that the Devil finds plenty for idle bodies to do. During these hours drink is made—skokian, kill-me-quick, raspberry, and other famous drinks with a strong kick in them; during these hours visits are made to the loose women who are always to be found nearby; and during these leisure hours there is an interchange of opinion about the fireplace as to the immoral sexual practices of different tribes there represented—resulting in the spread of sodomy and other unnatural vice. The powers of evil have a free hand during these hours of leisure.

ON my last furlough I pled for a little money to open social work, the first of its kind in Johannesburg. We thank God that plea was answered. The American Board sent Ray E. Phillips. He has gained the confidence, in a remarkable way, of the white man and the native, both of whom were suspicious and distrustful.

We were reaching only hundreds. We wanted to reach hundreds of thousands. The only way was moving pictures. Eight months of putting on three shows within the compound; eight months of getting mine managers to come down and see the results; and then the mine managers came across. They put down fifteen hundred pounds for apparatus. They said, "We will stand all the running expenses." Now 180,000 men through our films are going to school. They can all read the picture: it is the universal language.

What a joy it was when a few months ago the mines said, "Get that film, 'The Manger and the Cross.' We will pay for it." There were close on to three thousand men, most of them heathen, who would not sit down and listen to a missionary talk, but they were glad to sit and look at the picture. They were glad to listen to the hymns. They were glad to bow reverently as we prayed for the blessing of God upon them. Every Sunday these thousands are being brought to see Christ and to hear of Christ.

The missionaries can guide the channels which shall mean life abundant. We believe we are in Africa by the purpose of God to help solve the racial difficulties as well as to save individual Africans. We believe that in some ways we are being thus used. The natives, instead of saying, "Every white man is your enemy," are now saying, "We did not know that so many white men loved us. We come in contact with them in the clubs and open forums. We find that many white men really love us and have our interests at heart." This has done away with the bitterness and the attitude of hopelessness in the situation.

FREDERICK B. BRIDGMAN,
Johannesburg, Transvaal, South Africa.

EXPERIMENTS IN RECREATION

With the sympathetic support of mining officials, this missionary society made several experiments along recreational lines in a few mine compounds. Every afternoon for weeks this social worker visited these compounds, demonstrating athletic games—football, volley ball, basketball, etc. A certain amount of interest was aroused, but not enough to justify carrying on. And the reason was not far to seek. These men had returned to the compound after a strenuous shift underground—they had just eaten a heavy meal—and for some time the physical man desired only to be left alone while his digestive system did its work. Until six or seven o'clock the worker was, naturally, in a more or less torpid condition; being rendered physically incapable of enjoying athletic contests.

So the social worker turned to the problem of recreation during the evening hours. Other activities were attempted. Social evenings were tried, with games and stunts of varied kinds. Weekly, in three or four compounds, scores of these native men enjoyed to the highest possible degree taking part in games, most of a rather simple nature, such as are used at children's parties. Boy Scout games and stunts were appreciated. These social evenings were a huge success.

But this scheme, in spite of its success, was declared impracticable, and for the reason that it could not be extended to other compounds. While one compound group was enjoying itself in this manner, sixty other compounds were not reached. So these recreational evenings were reluctantly given

Photo by Ray E. Phillips

OFF DUTY IN THE COMPOUND

A characteristic scene in one of the Johannesburg mine enclosures

Photo by Ray E. Phillips

A SECTION OF A COMPOUND CROWD OF 3,000 GATHERED IN THE OPEN AIR TO WATCH A MOVING-PICTURE EXHIBITION

Johannesburg

A Compound Crowd, Johannesburg

up. That was four years ago. Even today, however, the social worker is still besieged by black workers in these compounds to come back and give them some more of those hilarious good times in the evening. They remember them with fond regrets.

The next experiment in the mine compounds took the form of magic-lantern pictures. The social worker provided himself with a good lantern and a few hundred slides. He then visited compounds of an evening, erected his screen in the middle of the compound, leaving a large, open plot in front for the spectators. These pictures were greatly appreciated, and, so long as the available supply of lantern slides lasted, interested, boisterous groups were kept entertained weekly.

Resort to the Bioscope

But this scheme, also, failed, through inability to extend it to all the Reef compounds.

Then attention turned to the Bioscope. A portable projector was purchased and supplies of films were obtained from the local film exchange. These films the social worker carefully censored. He then went to the compounds, erected his screen as formerly, in the open air, and pushed the button of his machine. The result was magical. Screams of delight greeted the first moving figures on the screen. Then, as the objects were made out, the immense crowds sat in silent wonderment, except occasionally when a certain scene set them off in howls of delight. As gradually the first wonder wore off, tongues were unloosed and a veritable bedlam of voices accompanied the showing of the film, each black spectator trying to tell his friend all about it.

Animal pictures made an immediate hit. Comedies of the old, crude sort, with a good deal of action, were liked. Simple adventure stories such as "Shep the Dog Hero" were appreciated. Travel pictures, showing the surf riders in Honolulu, the reindeer drivers in Lapland, or the pottery makers of India, were received with wonder. And of course the topical weekly current event pictures, showing the world in action, provided a valuable educational feature. An hour's program of films provided wholesome food for discussion for the compound population for the entire week. Compound managers reported long discussions taking place around the burning brasiers on the following evenings. Some

Native Dances in a Mine Compound

With weird music and wonderful rhythm the natives put on this dance to break up the monotony of an idle Sunday afternoon. Note that every foot was off the ground as the picture was taken.

Photo by Phillips

A Xylophone Orchestra

Taken in a Johannesburg compound, before one of the dancing contests for which the orchestra furnished music. The instrument is a native invention —made of a wooden frame and keys, gourds, bats' wing membrane, and beeswax.

of the men remembered with relish that picture which showed King George and Queen Mary riding in the curious carriage to the Opening of Parliament. Others expressed open amazement and some doubt that there were so many white men in the world as had been shown at the unveiling of a monument in London. All of them expressed their conviction that no man could do the tricks which had been shown in the acrobatic film. It must have been faked!

Amusing things happened during the experimental stage of this enterprise. In a certain compound the compound manager and other mine officials were present with several friends. They were seated near the center of the dusky audience. A snake film was being shown. The puff adder and boa constrictor had been greeted with bated breath. Then the scene changed, and a big, black snake was shown rapidly moving toward the front of the picture. This was too much for the natives in front. With a yell they jumped to their feet and fled backwards, treading over their friends and pushing over the row of Europeans. When the frightened natives realized what they had done, they were still more terrified. They rushed to their rooms and buried themselves in their belongings. The Europeans, however, treated the matter as a good joke, peace was restored, and the program proceeded.

THE CROWN OF SUCCESS

Interest in these experimental shows by the natives increased as the months went by. Different mine officials visited the compounds during these shows and were impressed by the crowds of native men who were so hugely enjoying themselves.

Finally, the Native Recruiting Corporation was approached with the proposition that these shows be made a weekly feature in each mine compound on the Reef. After consulting with mine managers, it was decided to do this, provided the missionary society concerned would undertake to organize and supervise the venture and would censor the films shown. This the society undertook to do.

This was in the year 1921. Today weekly programs of carefully chosen films are exhibited weekly in fifty-seven mine compounds. In addition to educational, comics, and interest films, others are being made by the Rand Mutual Assurance Company, of a Safety First Nature, warning the natives as to dangers underground and on the surface. European officials and miners, with their families, frequently attend these shows. They find the pictures excellent for showing to their children. Compound managers often remark as to the value of the films in keeping the natives in good humor. Some insist that drinking is not so prevalent as formerly.

During the strike of 1922 these bioscope shows were speeded up, two programs shown weekly instead of one. These compounds of natives, with no work on their hands, were potential trouble centers, and the films aided the compound managers in keeping order. On the evening after the attack by revolutionaries on the New Primrose compound, when it was feared that an outbreak of natives would occur, the bioscope operator visited the compound at peril of his life, put on a program of comedies, and restored the good humor of the group.

It must not be forgotten by any of us that the native people have a strong instinct for social expression—as strong, if not stronger, than the Europeans. If this is not guided along legitimate channels, it will manifest itself in ways which are illegitimate, creating an unfortunate condition for the native people themselves, and even, perhaps, constituting a danger to all town dwellers, black and white alike. In this land of perplexing problems, there is none of greater urgency before us today than this one of providing our urban natives with sufficient, wholesome outlets for their recreational needs.

GOING BACK TO HIS HOME TOWN

He has been to the mines in Johannesburg, has accumulated baggage and clothing. He has a flair for luxuries—note the brand-new charcoal iron in his hand, wherewith he will press his white trousers. He has hired a carrier and is on his way back to the village from whence he went to the mines. Let us hope he carries back some good ideas for his people.

THE GIRL RESERVES OF GEDIK PASHA

By ELIZABETH L. LEWIS

The author of this article is a Philadelphia girl who has for three years been on the teaching staff of the W. B. M. school in Old Stamboul, Constantinople, and has done much to develop activities for the girls. She has organized among the pupils two corps of the Girl Reserves, a movement developed by the Y. W. C. A. It has opened a new world of interest to Near East girls and cemented bonds of fellowship between the many races represented in the student body of Gedik Pasha.

THE Girl Reserves of Gedik Pasha have almost completed their third happy year, and have a right, I believe, to be proud of the record they have made and the things they have accomplished. Club Meetings are held every Wednesday after school from three to five o'clock. The business meeting comes first, then some time is given to singing, after which the girls separate and go to their classes in first-aid, home-nursing, cooking (native and foreign), basketry, and dramatics. We are fortunate in having an American nurse to teach first-aid and home-nursing, and the teacher from Constantinople College, who is head of the Home Economics Department, to teach cooking, and other good friends to help with the other classes. After class work is finished, we end our meeting with folk-dancing and games in the school playground. We also have talks by prominent people about once a month on such topics as health, etiquette, art, music, home-making, and travel.

TRAINING IN SERVICE

Each year at Christmas time we have a "Big Sister" party, to which each Girl Reserve brings a poor child. For several weeks before the party the girls are busy making scrapbooks and planning the entertainment. Each child receives a pair of stockings filled with fruit, candy, nuts, and a toy, in addition to the picture books made by the girls from colored magazine pictures sent to us by kind friends in America. Additional scrapbooks and paper dolls are given to the children's wards in hospitals, and to Greek, Armenian, and Turkish orphanages.

One of our little guests this year, who came from the Armenian refugee camp, was so ragged and forlorn that the girls begged to be allowed to make some clothes for her. Material was donated, and some of the girls who had been in the dressmaking class cut out and made underwear and a nice little dress, with bloomers to match. We took her to a shop near by and bought her a pair of shoes, and then scrubbed her and gave her an up-to-date "boyish bob." You should have seen her smile, or rather "beam," when the job was finished. Mariam has won her way into our hearts and we have decided that the club will have to adopt her. The girls are already busy making her summer clothes, happy in the thought that they have made life more livable for at least one child more unfortunate than themselves.

SCRUBBING MARIAM

It had to be done out in the playground, rather than indoors, because of the vermin!

To the health program of our school, the Girl Reserves have made a valuable contribution. Health posters, also made with American magazine advertisements, have decorated the schoolrooms and furnished many valuable lessons, not only for those who made them, but for the younger classes as well. The Reserves have also assisted in the periodic weighing and measuring of the children and, from the proceeds of a play and bazaar, were able to make a donation to the health fund used for dentistry and minor surgical work (removing tonsils, adenoids, etc.) for poor students and providing hot lunches for the undernourished.

During the summer a playground for neighborhood children has been conducted in our school garden by the combined efforts of the school, the Y. W. C. A., and the Red Cross, and our girls acted as volunteer leaders, helping with the handwork, singing, folk dances, and games.

WORLD FELLOWSHIP

There has been an increased interest in girls of other nationalities and the spirit of world friendship has grown by leaps and bounds. Every one of our girls is now corresponding regularly with at least one from another country, and some of them have two or three "foreign" friends. They have made some interesting portfolios with information about the city, school, and club, beautifully illustrated with postcards and snapshots, and sent them to schools in other

FIRST AID CLASS AT GEDIK PASHA, CONSTANTINOPLE

The Girl Reserves at this American School, under direction of a pupil nurse in the American Hospital, learn how to meet many possible emergencies.

GIRL RESERVES, GEDIK PASHA

A jolly, friendly group, representing nine nationalities: Albanian, American, Armenian, British, Bulgarian, Greek, Persian, Russian, and Turkish. Taken at Y. W. C. A. Camp, Constantinople, 1924.

countries. This year we received a doll from a school in America, with the request that we return one dressed in Turkish costume for an exhibit which they are planning to give. Our students had great fun making our little "hanoum's charchal" (lady's street dress) and starting her off on her long journey across the ocean.

SUMMER PLANS

Last year we had a special Girl Reserve week at the Y. W. C. A. Camp, and it was such a wonderful opportunity for our girls to get acquainted with the two other corps of Girl Reserves in Constantinople. This summer we shall have our two new corps, Scutari (Constantinople) and Brousa, to join us, and, needless to say, we are all looking forward eagerly to that week. The only sad part about it is that so many of our finest girls who ought to have the joy of camping cannot afford to go.

Next year we hope that the club may be carried on almost entirely by the girls of the country. One of our young Greek teachers, a graduate of Constantinople College, has been very helpful this year with the younger group, and we hope she may take the responsibility for it alone. Another one of our outstanding leaders is a young Armenian girl who graduated from our school last year and has taken the training course for recreation leaders at the Y. W. C. A. under Miss Fisler. She has already proved invaluable. With such splendid leaders we believe that the Girl Reserves have a very bright future in Gedik Pasha.

THE LAND OF BEGINNING AGAIN

By ELEANOR L. BURNETT

Miss Burnett, of Kobe, Japan, is a Wisconsin product. Born in River Falls, she naturally studied at the State Normal there. She graduated from the University of Wisconsin in 1905. She was appointed by the American Board in 1920 and, supported by the W. B. M. I., took up her work in the fall of that year. After her language studies were completed in 1923, she began permanent work in Kobe College.

DO you remember Hiawatha's enchanted moccasins? "At each stride a mile he measured." Well, the summer camp project at Uradome, Japan, for Japanese schoolgirls, is wearing magic moccasins. Last summer at least seven miles must have been covered.

For the first time there were separate sessions for schoolgirls—one for the older girls and another for the younger ones. Thus many more girls could be accommodated than in a single session. A camp color, blue, and a camp emblem, the torch, were adopted; and individual honors were awarded for the first time. The latter step was a distinct advance, indicating that the spirit of unselfishness had developed to the point where the campers were able to rejoice in another's superior ability.

An organized commissary department under the able leadership of Miss Sarah Field, of Kobe College, assisted by Mrs. Hirata, resulted not only in appetizing, well-balanced meals, but also in efficient workmanship on the part of the girls. Mr. Leeds Gulick and Miss Mabel Field supervised scientific swimming instruction, which received enthusiastic and intelligent response. For the big new bathhouse and dressing room, and a well all our own, hats off to Miss Coe, building manager!

And then the tents! Three of them, sent to us from the Osaka station, who had received them from the Red Cross after the earthquake. Now they house the leaders in coolness and comfort. Our settlement begins to look like a regular plant!

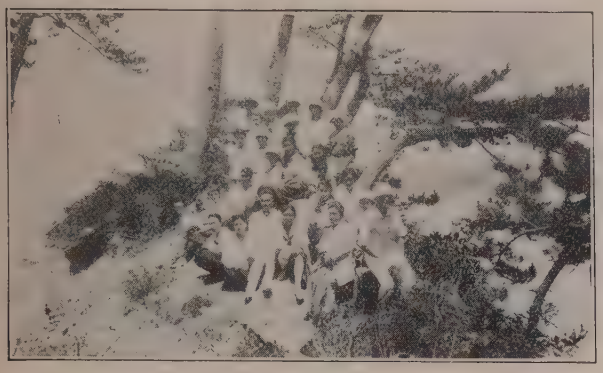
This third camp season gave us the first actual returns in leadership from the girls who had attended the previous session. Their service was extremely valuable and augurs well for other camps in future years. "It's like getting home again!" cried the girls in glee as they wandered about the familiar haunts.

The campers were told, the first night, the story of "The Land of Beginning Again." One girl had been for months in great distress over her own spiritual indifference. She had even questioned the wisdom of coming to camp, fearing that her state of mind might have an unhappy influence over the other girls. Finally she had been prevailed upon to go to Uradome, in the hope that she might find the solution of her problems. As she passed me after that first evening, she whispered, "Sensei, this will be the Land of Beginning Again for me. Already I feel it." And when those happy days were over, she was able to testify, "My heart is full of joy and hope. I have come close to God. I can see the love of God more through everything."

The camp has an extension division, too, whose business is to stir up interest among outsiders. The girls send reports to the daily papers. A program was given for a group of small boys and visitors. Guests were regular attendants at the daily Bible hour, as well as at the Sunday services.

Mr. Hirata, assistant pastor of the Kobe Congregational Church, proved a most successful Bible teacher. But then, what *couldn't* he do! An excel-

lent swimming instructor, a kodak expert, an authority on shells, A number 1 in sports, a fine oarsman, and general handy man—a true camp spirit! What more could one require?



THE CAMPERS

Then there were marvelous suppers on the beach —"land of sugar" as one of the girls called the great stretch of white sand. One evening we piled our picnic baskets into a sampan, a large, flat-bottomed boat, and were paddled far up the shore. After disposing of all the goodies, we watched the sunset colors fade into soft twilight. Then we returned to the sampan for vespers. Japanese lanterns were hung around the edge of the canvas canopy, casting a soft light over the sweet, listening faces of the girls. From a small boat drawn up beside ours Mr. Hirata gave his earnest message, even as the Master of old gave His by the Sea of Galilee.

Dramatics were not neglected during these happy days of work and play. Miss Mabel Field helped the girls stage a pageant by Miss Faith Wiggin. It was a story of camp life into which some naughty gloom fairies had entered, who had to be driven out by the good fairies. After the performance one of the girls said, "I have been a gloom fairy, but now my spirit is changed and I shall be one of the good fairies." So re-creation of ideals and natures comes even from the fun.

The farewell meeting on the last day of camp is always conducted by Miss Coe with a spirited swing. Amid laughter and applause honors are awarded: one for efficiency in dining room and kitchen duties, one for land sports, and one for water sports. After this, both girls and leaders proceed to vote for the one who is to receive the camp-spirit honor, which will be awarded at the final session in the evening. This program closes in a warm spirit of comradeship as the girls testify of the joys that have come to them during the camp days.

"If any one should ask me what is the happiest time of my life, I should say with both hands and with a big mouth, 'CAMP!' "

"My only regret is that this joy cannot be shared with more. I would pray that this camp life may go with me all my life."

"The camp life, what a blessed life it is, surrounded by beautiful nature! What a happy life, enclosed by friendship and the love of teachers! I will never forget its sweet memories. Now I thoroughly understand the words, 'It is too good to miss!' "

"After a busy day on kitchen duty I went down to the beach in the evening. It was very dark and the stars were very beautiful and I found white figures dim on the sand. All around was very calm except the gentle sound of the waves. Oh, how sweet and serene a time! All my heart was one with God. I thanked him for the happy and beautiful day which was blessed. I shall never forget that moment. I felt the very hand of God upon me."

With branches from the trees, eager hands at the last transformed the camp into a woods itself. Japanese lanterns hanging around the sides of the room gave just a touch of color. The stage was set for the final candle service. Songs and a message explaining the significance of the torch preceded the awarding of the camp-spirit honor. To the girl who, in the opinion of her fellow campers, had held the torch highest during the time they had lived and worked and played together, there was presented a lovely banner. On a white background glowed a flame-colored torch inside a blue U (for Uradome).

THE CAMP

Then from a real torch actually burning within a large blue metal U, the girls lit their tiny candles, marching into the form of a cross as they sang, "Where He leads me I will follow." Slowly the golden cross resolved itself into a processional as the girls wended their way down to the shore singing "Follow the Gleam." On the beach they met in a great Friendship Circle, their candles in the sand in front of them. And the songs they sang and the soft night sky and the music of the waves knit their hearts in a loving bond of fellowship of common purposes and ideals.

A COMMUNITY CHURCH IN SHANSI

By PHILIP D. DUTTON

Taiku, of the North China Mission, is one of the best-balanced and most effective stations of the Board. We wish we could devote an entire number to its work and workers. Mr. Dutton reports here the most recent addition to the plant and the newest form of mission effort.

WE have completed a Community Church which provides a splendid plant for the city work. The auditorium seats one thousand people; there is one wing for men's work, one wing for women's work, and three sunny kindergarten rooms —all steam-heated. In the rear are two play-

LOOKING ACROSS TO THE MEN'S WING
Community Church, Taiku, China

grounds; one for men and boys and one for women and girls. The cost of the plant has all been personally contributed. Especially significant is the fact that the local magistrate, together with some of the merchants, gentry, and wealthy families of the county, contributed $3,000.

Beginning with the dedication of the church on November 9, we have tried to make improvements in the church work. The enrichment of the church service has added much to its worshipfulness, although we are still a long way from attaining the spirit of reverence which pervades the average church at home. We are trying out a combined Sunday School. With the larger numbers the singing is more spirited, and there is a dawning sense of competition between the various classes.

With the completion of the church more workers were imperatively needed. Mrs. Chang, the best kindergartner in the station, has built up a kindergarten of thirty children. We have also secured the full-time services of Mrs. Kuo, who is a graduate of Bridgman Academy and has been engaged in evangelistic work for some years. The women have organized a Sisterhood to bring together the Christian and non-Christian women of the city and nearby villages. They are all very keen for it and every meeting sees a larger attendance. They meet twice a month, holding mothers' meetings, giving health lectures, Gospel talks, etc. Most of the non-Christian women have very little to occupy their thoughts aside from the care of their children. The Sisterhood gives them fellowship with other women, and to many it opens up a whole new realm of life, on the intellectual and spiritual side. More power to the Sisterhood! It should be a strong agency to bring women into touch with the church, and we trust it will be the means of bringing many of them to Christ.

The men have formed an organization along Y. M. C. A. lines. Nine of the directors are appointed by the local church and a number of honorary directors have been selected from among the leading men of the city. The work is carried on by five committees—religious, educational, athletic, social, and business. Of the six members of each committee, three are selected from outside the church. The organization plans to conduct Bible classes in schools

IN FRONT OF TAIKU COMMUNITY CHURCH ON THE DAY OF DEDICATION

and stores, carry on a night school for illiterates, supply a reading room, give lectures, provide athletic and game-room facilities, put on athletic contests, provide clean amusement through moving pictures, etc. The Chinese are a very practical people and we are convinced that the quickest way to win a hearing for Jesus Christ among the men of the city is something along this line. For that reason quite a number of the Christians are voluntarily giving of their time to this work, and are also securing the coöperation of several of the non-Christian leaders of the community.

THE TAIKU, SHANSI, COMMUNITY CHURCH

Auditorium in center, men's wing at right. The White Pagoda, built in 297 A.D., in background at left, behind the women's wing. The pillars, doors, lintels, and window sashes painted ox-blood red, woodwork under the eaves, dark green. Chinese characters in the clerestory mean, "Not to be ministered unto, but to minister."

COUNTRY WORK IN CHINA—THERE'S NOTHING LIKE IT

BY GEORGE D. WILDER

Dr. Wilder turns from the cloistered life of the Theological School at Peking to the "great sport" of country touring. As he writes his letter he is at Kao Yang Hsien, a thriving little city in North China, a county seat about one hundred miles south of Peking and twenty-three miles southeast of Paotingfu; a place that ordinarily has good business because of the use of looms of standard width with automatic shuttles, enabling the hand workman to compete with American and English mills in the weaving of cotton cloth; a place, however, far behind other centers in the comprehension of spiritual things. A rather typical problem in a land where "Christians" are made faster than they can be trained.

Dr. Wilder writes in the dead of winter.

I WISH you could see me. It is about nine in the evening. I can see my breath, as I always can in this room. It is damp because of the floods that have not yet dried out of its brick floors and mud walls. It has a north exposure with a small high window on the south and a big one on the north, paper. I have invented a portable charcoal stove out of a five-gallon kerosene tin, with a chimney that sticks out through the paper window. I have my Corona on its tripod in my lap so that I do not quite burn my hand on the stove at the left; a canteen filled with hot water in my lap to keep my hands warm; my overcoat, two suits of underclothes, two pairs of pants, two of socks, shoes and fur overshoes, on my body; and the table, with lamp just at my right, where the carriage will not strike it. My deerskin sleeping-bag on a camp cot has a fine big copper hot-water bottle in it, and I will be as snug as can be when I crawl in to read a while pretty soon. I keep on a fur coat, and have the canteen of hot water to keep my hands warm as I hold my book.

I am living off the country and my food costs less than twenty-five cents gold a day in spite of the hard times and high prices. Because of the hard times grain is very high, but luxuries such as I live on—meat and fruits and sugar—are dirt cheap. I get a steamed, roasted, and smoked chicken beautifully done that will make me three or four meals for about ten cents gold, where in Peking it would

be four or five times as much dressed, but not cooked. A catty (pound and a third) of fine big pears is only fourteen coppers, or three cents gold. The charcoal with which I try to keep warm when at home nights and mornings costs more than food. It may seem cold and dreary here, but most of the time I am out on the road or in the schools, and warm and happy enough. The shops afford condensed milk, sweetened, at eighteen cents; and canned peaches, pineapples, etc., at about ten or twelve cents a quart tin.

Hub [Hugh Hubbard of Paotingfu—ED.] has a magneto and a Baby-Pathé movie machine. The country people have never seen movies and we had a crush of 1,000 in an open yard at night at the opening of the campaign, and then we had two schools united by crowding into one—say 150 boys—for another entertainment. Later I gave the same schools a Chinese version of Conwell's "Acres of Diamonds" and it worked all right apparently. We discovered the head of this school to be a fine Christian man, a graduate of the National University. I am to lecture on Birds, and give a couple on Evolution, before I leave. I found that one of his teachers is a bird lover and knows over eighty kinds, and another teaches zoölogy, and had Chinese books on that subject that Hub and I must consult before we publish anything more.

For a life of adventure and excitement commend me to country work in China. Also for a life that brings you in touch with real human beings—friendly, hospitable, appreciative; also scheming and crafty, putting you on your mettle to avoid being made their catspaw. It is the life. I find that it is as attractive as years ago, when I was young.

We have here 600 people in a dozen villages who claim to be Christians, and all are full-grown men, not a woman or child among them; but they have families, and none of them have "ever seen a Christmas yet." It was pathetic to hear them say that in all these two years since they joined the church—as they thought—no one had told them about Christmas or how to celebrate it.

Our main job is to teach these people the simplest truths of what it means to be a Christian, and what a church is. It is pathetic to see them awaken to the fact that they are as yet extremely rudimentary Christians. They thought they were Christians in good and regular standing!

A GHOSTLY BIRTHDAY PARTY

BY DOROTHY E. BASCOM

(In the "Shaowu Bulletin")

IT was on a Saturday evening, and we were all settled around the big lamp for reading and letter writing. The table-boy came in.

"Do come out and look," he said. "There is something very beautiful in the street. Come and see it!"

I looked longingly at my novel, which had reached a very thrilling point, but shut the book. We followed the lantern. Out of the gate we went, down the quiet street to the right, until it led to the market street, lined with shops. A blaze of light from many candles met our eyes. They were like jewels against the blackness of the night. They lighted tables, many tables, set in the middle of the narrow street.

The first table was loaded with all the treasures that appeal to the heart of a Chinese girl. Here were piled combs, bracelets, jewels for the hair, dainty little vanity cases, such as adorn the boudoir of the bride, and even clothes, with neat little boxes for all.

"What is it for?" we asked the boy.

"A birthday party," he replied, "for the wife of that shopkeeper," pointing. "He is giving it for his wife, who is thirty years old today."

"But is not the fortieth or fiftieth birthday more important?" we asked, knowing a little of the custom of honoring age.

"Oh, yes. But this is important, too."

We had come to the second table, bearing all kinds of fruit and vegetables then in season, such as would be found at the finest feast. Little oranges were piled in pyramids on tiny plates. Watermelon seeds, sliced cucumbers, seeds of different colors, had been made into cakes.

The next table bore more substantial foods, the dainties of sea and land and fit for a queen. Then came clever imitations of fish and fowl dishes, molded of dough. Here, too, were lovely fruits made of wax, but perfect in color and shape. On we went to the last table—there were nine of them, and all lit with tall candles—where were musicians sipping their tea after their concert of flute and cymbal music.

But where was the lady who was the honored guest? We sauntered back and stopped at the table with the toilet articles and jewelry.

"Where is the wife?" we asked the servant.

"Oh! She is dead. She died without children, and the husband married again. But that wife also died without having a son. So he wants to appease the first wife before taking a third, and to please her, he is giving this party on her birthday."

We looked at the clothes. They were only of paper. And so were the bracelets and the combs, the ornaments and the boxes. It was only a birthday party for her spirit. Gifts without substance, at a feast without love, for a ghost without joy!

THE BOY NAMED "GOOD"

By LEONA LLOYD BURR
(For the Children)

This is a very free translation of a story which the mothers tell their children in Shaowu, South China, where Miss Burr (I.) is a teacher of little boys and girls. We believe this is the first time it has been written in English.

HERE is a story about a boy whose name might have been Joseph had he lived in Biblical times. But he lived in China, and so his name was Shen

Once upon a time, when it was long ago in China, there was a little boy whose father died when he was a baby, leaving him and his mother very lonely and very poor. One day his mother got sick because she was so tired making shoes to sell. And before night the neighbors had carried her away to the mountains, and he knew he never would see her again.

For several days the poor boy lived with a neighbor woman and her little son. But he saw he was not wanted there, for he was scolded when he ate two bowls of rice, and was not allowed to stay in the house except to sleep. But when they scolded him, Shen never answered back. You see, his name was Shen, and it means "good." And I think that is what every mother in every country wants in her heart to name her little boy.

One morning Shen heard the neighbor woman and her son whispering together. He knew they were talking about him and that they did not want him to live there any longer. You can guess that he felt very sad.

The woman said to him: "Shen, you go out into the field back of the village and plow up all the stumps in it and make the whole field smooth with this plow. Do not return until it is all done."

He went out and began to dig hard, but there were hundreds and hundreds of stumps in the field, and they were very large ones. It was hot and he had no hat and those stumps certainly were hard to pull out. A tired tear was almost ready to fall when suddenly he felt a cold touch on his bare back. (He had no coat.)

He looked around and was face to face with a big, friendly elephant. And before he could run or speak, he saw that the big, friendly elephant had begun to plow with his long, strong tusks and trunk. And before noon the field was all smooth and clean!

Then the elephant went back to his home somewhere in the deep, dark forest. And there was nothing for Shen to do but go home to dinner. The woman began to scold him and would not believe that the plowing was all done until she went out to see for herself. She came back much perplexed.

Then she thought of a plan that would probably rid her of this boy altogether. The next morning she told him: "Shen, go into the deep, dark forest and cut a bundle of grass. Do not return until you have a big one."

She knew that if he went the tigers would hear him and eat him. Shen went, although he was frightened at the thought of the deep, dark forest.

He took off his knife from his belt and began to cut the high, coarse grass which poor people burn for firewood. While he worked, hundreds and thousands of birds began to sing all around him. And they sang so loud that the tigers did not even hear the swish, swish of his knife because of the great bird chorus. When he had both ends of his stick packed with grass he came home, unharmed and uneaten.

The woman was very much surprised at this. So she and her son sent him the next day to clean out the well. When he had climbed down into it and was hard at work, they began to drop stones down on him until they had partly filled the well. And then they were satisfied that Shen would never eat any more of their rice.

When Shen saw the first stones coming down he tried to dodge them. And he tumbled right into an underground tunnel that led from the well to he knew not where. After he had followed it in the dark for a long way, he discovered ahead of him a faint light and began to run. He was out of breath when he suddenly came into a beautiful garden where the soldiers were guarding a palace. They smiled and asked his name.

Shen wandered around for a few moments, until he saw a gorgeous sedan chair, draped in colors and carried by eight bearers. In it sat the Emperor! Shen looked up and smiled at the great ruler. And the Emperor smiled back and asked the soldiers who was this little boy with the frank, smiling face.

"He says his name is Shen," answered one of the soldiers.

Then the Emperor said: "I have no son and only one daughter, so this boy shall come and live in my palace and be my comfort. And when he is grown he may marry the princess and rule the kingdom."

Beautiful silk garments were purchased for Shen, and he grew to be a strong and learned young man. But always in his memory there lived the woman and her son who had disliked him. One day the young prince sent a messenger to that poor village with orders to bring the woman and her son to the palace. With great fear they came, for they thought that the Emperor must somehow have heard of their guilt. To their unspeakable astonishment, they were met at the gate by Shen, in beautiful garments. He invited them to come and live in the palace and to forget their sin.

It is a long, uncertain road from a village to a palace. But Shen got there, I believe, because he willingly went when he was told to work.

THE BOOKSHELF

New Days in Latin America. By Webster E. Browning, PH.D., F.R.G.S. Published by the Missionary Education Movement of the United States and Canada. Bibliography, Guide to Pronunciation, and Table of Areas and Populations. Price, 75 cents cloth; 50 cents paper. Order of your own Mission Board.

Dr. Browning writes after almost thirty years' life among the people of Latin America and from a broad knowledge gained by travel and personal investigation in practically every one of the Latin American countries. He has found it necessary to make repeated references to and offer certain criticisms of that branch of the Christian Church which has long been dominant in the lands below the Border. But these criticisms have been directed solely against the hierarchy of that Church and not against the people to whom its clergy minister. He makes it clear that he writes of that Church only as it exists in Latin America. He claims that he has had no other aspiration in writing the book than that of presenting the call of Latin America to service, and to do so in such a way as to "reach the convictions of many of the splendid young men and women in our colleges and universities who are today looking about for the best place in which to invest their lives."

Bishop William F. Oldham, in his word of introduction, expresses the belief that the book in small compass holds more valuable and reliable information on the subject it treats than he has yet found in any volume of its size. He believes that the book will lead the way to further inquiry, and hence to strengthened purpose to lengthen the cords and strengthen the stakes of evangelical institutions already established in Latin America.

The six chapters of the book cover the Latin American world: its racial backgrounds and social problems, its economical and political factors, its educational and religious situation, and a call to the Protestant world for service in behalf of the peoples of the lands below the Border. The author sees a big future for the people of Latin America, believes that the Catholic Church has a great spiritualizing task, and that the Protestant churches must do a big supplementary work, particularly among the millions of Indians who as yet have not been lifted above paganism in thought and life.

No apology is made for the establishing of educational institutions by the various evangelical missions in Latin America "as a legitimate and necessary complement of other lines of work." In fact, Latin America's social, educational, and religious situation calls for the strengthening of the evangelical movement. This really is the burden of the author's message.

Among other things, the author calls attention to the thousands of students in the United States from Latin America. On entering the institutions of North America, he says, not a few are disillusioned and cruelly shaken in their faith. They are compelled to question the sincerity and efficiency of the Christian churches as they witness the daily life of fellow students and of our citizens in general. Groups of foreign students feel the need of organizing in order to maintain their own traditions, and it is unfortunate that some are no longer willing to accept the leadership of our Christian organizations in this work; for the life that the students from Latin America will reflect when they return to their own homes is the life that they have found in our institutions among our own young men and women, with whom rests the solution of the problem.

E. F. B.

Before the Dawn. By Toyohiko Kagawa. Translated from the Japanese by I. Fukumoto and T. Satchell. George H. Doran Company. Pp. 398. Price, $2.50 net.

Interest in this book is quickened by what is known of its author. Accounts of his life have appeared in religious and other journals. When he became a Christian and decided to be a minister, he was cast off by the uncle who had cared for him since the death of his father. After completing his studies he explored the slums of Kobe and preached to the people living there. What he learned about them led him to publish a book on "The Psychology of the Poor" and two volumes of poems descriptive of the slums. He came to America and studied in Princeton University. On his return to Japan he made two tiny rooms in the slums his home, and there he lived in most outward respects as did the people about him, while he tried by Christian preaching and by kindly deeds to lead them to better things than they had hitherto known. He also helped the working people to form unions, and his sympathy with them brought him into conflict with the authorities. He is at present in England, whither he went after the Washington Missionary Conference, where his address was one of those attracting most attention.

In its original Japanese form, this book has had a sale of over 150,000 copies. An English translation has been widely read in the Far East and a greatly abbreviated form of this has lately appeared in the magazine, *Asia*. The same translators have now revised their work, adding to it a few pages from a later book, in which Mr. Kagawa carries the story farther.

The book has no plot. It is more like a young man's journal, in which his experiences are recorded

in the order of their occurrence, with the addition of his reflections on social, philosophical, and religious subjects. It is said that the narrative is semi-autobiographical. While this adds to its interest, it has the annoying feature incident to such literature that the reader is ever wondering how much of what the book contains records actual events and how much is fictitious. He is like the man to whom a servant was recommended with the qualification, "The trouble with him is that you can believe only half of what he says," and who responded, "Oh, that is no objection if you will only tell me which half it is that I can believe." Much in this book agrees with what is known of the author's life; much evidently does not, and there remains the part where the reader would like to know whether certain things did occur as they are described.

Eiichi, the hero of the book, is introduced as a student in a Christian school, who is discussing with his companions Buddhism, Christianity, Western philosophy, socialism, and other subjects. He has the uneasy, dissatisfied feeling so common with Japanese students, and he suddenly decides to leave the school that night in order to "throw himself into actual life, nursing his lofty ideals." He returns home, where his father, the mayor of a city, is leading an unworthy life. The relations between the two become so strained that the son leaves home and goes to Kobe, where he becomes a laborer in the docks, and finds himself "sunk into an existence more excruciating than that of a slave." The death of his father puts Eiichi at the head of what had once been a flourishing business house; but he takes no pleasure in business and is little fitted for it. At times he contemplates suicide, and the name that the book bears in Japanese, signifying "Beyond the Death-Line," refers to his escape from despair through his becoming a Christian. He goes to live in the slums. The author's own experiences enable him to describe almost too accurately what he found there. "The more he came to know the slums—the more he came to realize the darkness in which the people lived—the poverty, murders, lawlessness, gambling, prostitution, and unfilial conduct—all the depressing conditions that existed there—the more he came to understand why Jesus had died on the cross." By the preaching of that cross and by his own exemplification of Christian love he won the hearts of some who at first had regarded him with suspicion and had even threatened his life. Calling himself a Christian socialist, he showed such sympathy with the workers at the time of a strike that he was summoned to court, and there closely questioned, though, so far as this book carries the story, he was not brought to formal trial. As the closing sentences say, "In spite of his anxiety he continued to enjoy his life in the slums, and month after month came and passed. Thus Eiichi, his mind at rest, continued to minister to the poor."

Though stories depicting Japanese life have been written by persons belonging to other lands, those not to the manner born can portray only its most obvious characteristics; but in this book the author describes from his own intimate knowledge the way that Japanese students discuss questions in which they are interested, the darker features often connected with family life, the almost unbelievable conditions found in the slums, and the way that dwellers in the slums respond to efforts in their behalf.

O. C.

A List of Books on the Subject of Education for Missionaries Engaged in Educational Work—Supplementary List No. 2. 35 cents in stamps. Pp. 48. Order of Leslie B. Moss, Secretary, Committee of Reference and Counsel, 25 Madison Avenue, New York City.

This pamphlet covers the titles of the most important books on education which have been published from January, 1921, to January, 1925. Said titles have been thoughtfully selected and fully annotated by Dr. T. H. P. Sailer. The pamphlet was especially compiled for the convenience and help of missionaries engaged in educational work in all parts of the world, to aid them in keeping in touch with the latest and best material that has been published on educational subjects. The Bibliography is of great value to any who cannot read through the hundreds of volumes on education, but who require thoughtful, "gisty" annotations that will assist in selecting a few books in connection with specialized work along educational lines.

This notice is particularly for missionaries. The supply is limited. The pamphlet cannot be supplied in quantities or to the trade.

And Who is My Neighbor? An Outline for the Study of Race Relations in America. Published by the National Conference on the Christian Way of Life. Distributed by the Association Press, New York. Part I. Pp. 231. Price, paper, 75 cents; 12 copies, $7.50; cloth, $1.00; 12 copies, $10.00.

This outline of study is the answer to a growing demand for aids to clearer vision in a matter that practically and vitally concerns every dweller in an American city. One meets the race problem at every turn: in one's social life; in church work; at one's club; in one's business; when choosing a school for one's children; when choosing a location for a home; one's attitude toward the problem affects even one's manners in public places and public conveyances.

This book does not attempt a solution of the problem, nor does it try to point out the right course of action in any given case of conduct. It gives hundreds of illustrations of traditional American attitudes; illustrations showing the civic, economic, educational, and social handicaps of the various race groups in the United States, bringing the whole matter home to the reader's individual social conscience by a series of pointed and comprehensive questions at the close of each section. It formulates problems for discussion and suggests methods for group study and discussion. It is a useful and thought-stimulating book.

G. H. K.

THE HOME BASE

The American Board

One Way of Meeting Opportunities!!

We have been listing a few of the unusual opportunities which confront the Board in these days. The new favor and coöperation of governments in Greece, Bulgaria, the Philippines, and South Africa; the willingness of governments to assist in our educational work and our social service plans throughout India and in the Transvaal; the founding under great encouragement of social service institutions in Bombay under Rev. Alden Clark, in Osaka under Rev. Sherwood Moran, with money given for just this purpose—do we need greater chances?

The rapid development of new interest among friendly tribes, amounting to almost a mass movement in West Africa; the opening of a district as large as Pennsylvania for us alone in Portuguese East Africa; the repeated urgings of Government in India to accept plant and equipment and full approach to the robber castes in the north and south —what more could we ask?

A dozen appeals have come for Rev. Watts O. Pye to enter into new towns and districts in Mongolia, where no missionary works today, thus committing the development of that new land to Christian guidance for the future. A new and strong hospital center is ready to send out trained workers and to found clinics over a wide area reaching 5,000,000 people, where no modern medicine exists.

Despite the student uprisings bruited in the newspapers, the Chinese leaders favor the efforts of the American missionaries in China today. We could ask no greater opportunity. These are enough. They create the sense of wonder in our minds.

And the way we are meeting them can be seen in two paragraphs.

1. New missionaries sent out by the Board in

1920	73
1921	56
1922	53
1923	48
1924	47

2. We are not even holding our own in the face of victory; we are cutting down the force of workers. One figure alone need be quoted from the returns from the month of May, just at hand. **Receipts from the churches in that one month have fallen off $11,500.**

Here are two ways of meeting the opportunity. Are they the right ways? These ways do not represent the best that we mean to do in the denomination. Messages with a full statement of the facts are now going out to the Corporate Members, the pastors, and friends of the Board, that they may face this grave situation and determine in the next three months whether the $96,000 threatened deficit becomes a reality. Or shall we prove it to be only a danger that shall give place to victory?

We have heard it said by careless friends that this Board permits a deficit to arise in order to create material for an appeal. But this estimate at the present time is as accurate as it can be made. The only thing that will change the situation is either some windfall in the shape of a special fund, released to the Board, or else definite, loyal, sacrificial increases in income in the next three months.

Woman's Board of Missions

Missionaries on Furlough

We are sure our readers will be interested to know what missionaries will have furloughs this year. Several have already arrived, while others may be expected in July and August. Among those coming early are Miss Isabelle Nugent, of Satara, who has been making her headquarters at Toronto, Canada; Miss Jean P. Gordon, Wai, now in Canada, who was present at the June meeting of Worcester County Branch, the Branch which supports her and which gave her the most cordial of welcomes; Miss Jean Dickinson, Peking, who came early enough to speak at several spring meetings and who is making headquarters in Brooklyn, N. Y.; Miss Mary Kinney, Constantinople, who is staying with a sister in West Medford, Mass.; and Mrs. Murray S. Frame, Peking, who went directly to relatives at Holden, Mass. We are expecting every day to hear of the arrival of Miss Olive Greene, of Smyrna, and Miss Bertha Morley, of Merzifoun; also of Miss Isabelle Phelps, Paotingfu, who plans to spend the summer with her mother in Meriden, N. H., and to study in the fall at the University of New Hampshire. Miss Ivy Craig, of Mt. Silinda, Africa, is due in New York about the middle of August, and Miss Elizabeth Clark, of Sofia, starts homeward from Bulgaria in August.

An Indian Kindergarten Completes Twenty-Five Years

The mission kindergarten has justified itself both educationally and evangelistically as a method of

approach to non-Christian people, and it has long passed the pioneer stage in the Orient. Many a time has it changed neighborhoods from hostile to friendly attitudes and, through helping to make the little child happy and good, has given the parents a new idea of Christianity.

The Josephine Kindergarten at Sholapur, India, celebrated its twenty-fifth anniversary this spring. The children in the school gave a program of songs, games, and folk plays, enjoyed by nearly 650 fathers and mothers, older students, and some Brahmin guests. Sulochinabai, head mistress of Woronoco School for many years, told how this kindergarten was started by Miss Harding, and three women who were in the very first class sang some of the songs that they learned then. One of them now has a little boy in the infant class. The program ended with the children all kneeling and singing the closing prayer that they have every day before they go home. An exhibit of the work of the kindergarten and training school attracted many people for two days. Even the dormitory was thrown open to visitors, so that those who came could see how clean and orderly it is kept and how well places can look that are cared for. Next year comes the celebration of the twenty-fifth anniversary of the Mary B. Harding Kindergarten Training School.

A Bit of Good News

Our small gain of last month is established by the addition of the substantial sum of $4,000.76 gained by the Branches in May. If we can now hold this through the summer we may expect to close the year with a record of achievement.

Eastern Connecticut Celebrates

It is Eastern Connecticut's turn to have a fiftieth anniversary this year, and its annual meeting in Second Church, New London, June 4, was a Jubilee celebration. In spite of intense heat the attendance was large. The reports of officers showed growth and enthusiasm, together with acceptance of the challenge for the next fifty years. Among interesting features was the service banner processional and the story of the banner as written by Miss Caroline T. E. Gilman, a relative of the second president of the Branch. Of course there was a Jubilee gift brought to the front in golden boxes by representatives of each church in the Branch. One box held fifty dollars in gold pieces. The money is for a share in the tubercular ward, so much needed for Ahmednagar Hospital, India. It was most appropriate that Jubilee gifts should go to this project, as the Branch's silver anniversary offering in 1900 was used to complete this hospital building. Contributions brought that day totaled $1,472, although the goal set was only $1,250. Greetings were brought from the two older Connecticut sisters—from Hartford Branch by Mrs. E. W. Capen and from New Haven Branch by Miss Lillian Prudden. Mrs. Charles H. Daniels led the devotional service at the close of the morning session. The afternoon program included addresses by Miss Mary E. Kinney of Constantinople, Rev. Edward H. Smith of Ingtai, who was brought up within the boundaries of Eastern Connecticut Branch, and Miss Helen F. Smith, who represented the Woman's Board. It was an occasion full of inspiration, with a forward look in every report and every address during the meeting.

Much interest centered in an exhibit of photographs of early officers and a calendar which was made for Miss Gilman, the second Branch president, a representative of each auxiliary filling a day in the calendar for the year 1908. This contained pictures of churches, of mission bands, of missionaries, and so on, each with a greeting to Miss Gilman from her co-workers. To the young people of the Branch will be entrusted the missionary interests at home and abroad during the next fifty years, and as part of the Jubilee celebration a rally for young people and their friends was held June 6.

The May Festival

May is the month of Festivals in the Junior Department of the Woman's Board of Missions. The annual Children's May Festival, which has been an institution of the Woman's Board for fifty years, was held this year at Union Church, Boston, on May 9. The Presiding Officer was Assistant Treasurer Belcher of the American Board, formerly of China, and the Guest of Honor was Miss Constance Buell, of Tientsin. The attendance was the largest since 1920, being nearly 900, with eighty-one churches in Boston and vicinity represented. Waban sent forty-five —the largest delegation.

The program had several special features this China year. Margaret Smith and Edith and Janet Watson, of China, now at home on furlough with their parents, gave interesting demonstrations of Chinese life. The Mysticside Juniors of Everett sang "Jesus Loves Me" in Chinese so well that a missionary in the audience remarked that Chinese children couldn't have done better. The Waverley Juniors presented a Chinese scene. Miss Buell was greeted with loud applause, for the children knew she came from one of the schools they support.

An exciting moment was when two representatives from each delegation, one carrying a banner and the other an offering or pledge, marched up to the platform to present their gifts. The largest total since 1920 was reached—$1,200.73. The Chinese Banner was awarded for one year to the Wellesley Junior C. E. for the largest per capita gift—$225.50 from thirty-six members. Honorable mention was given to the Schneider Band of Framingham. The Carolyn Sewall Picture award went to the Junior Helpers of South Church, Andover, for the largest average attendance at their meetings during the year. Their average was 95 per cent. Honorable mention went to Somerville, First Church, with an average attendance of 93.7 per cent. The Tientsin Banner, made by girls in Miss Sewall's

school, was awarded to Andover South Church Junior Helpers for the best all-round missionary activity during the year, and the best letter from a Junior telling about it. Honorable mention was given to the Wellesley Juniors.

The crowning feature of the day appeared on the program as "Surprises from China." All the year Carolyn Sewall's schoolgirls in Tientsin and in the country districts have been working on gifts for some of the boys and girls who make their schools in China possible; so at the May Festival the girls received bags of blue pongee, with red strings, and on each string was a Chinese "cash" earned by the girls themselves. Each wrote her name in Chinese characters on one side of the bag she made, and on the other side she put a greeting. The boys' gifts were feather toys, which are used in Chinese boys' most typical game, and Mr. Lee, a Chinese student now in this country, demonstrated with great agility how to play with them. Miss Sewall wrote that her children in China had been much thrilled at the thought of sharing with their friends in America. Several groups are planning to write "Thank-you letters" to China. A flashlight picture of the Festival (reproduced on page 347) was taken for the special purpose of sending a picture to China.

Other Junior Rallies

Reports have come from other successful Junior Rallies or Festivals in many Branches. Essex South Branch held a similar affair on May 23 at Gloucester, followed by a picnic supper on the beach. Over three hundred children were there and several groups contributed to make the program. Their gift was over $230. A Children's Rally for Springfield Branch was held on May 17, with a program similar to the other two. Worcester Branch held simultaneous rallies in Worcester and Gardner with an attendance of over three hundred children at each. Their special feature was a Summer Christmas Tree, and "bushels of presents" were gathered for next Christmas in Miss Sewall's schools. In Fall River the Rally was made interdenominational, and over 1,100 children attended. The Woman's Board and the Fall River District Sunday School Association coöperated in this. These China May Festivals and others not yet reported have closed the year's activities in our children's organizations with a feeling of greater world friendship and sharing, and a deeper sense of responsibility for their work overseas.

Among the Branches

Our President, Mrs. Warner, attended the annual meeting of Eastern Maine Branch and also toured about among the auxiliaries. While in Bangor she spoke to the students of the Theological Seminary, and also at the high school. The Branch meeting was well attended and we hear from the Treasurer that the year closed successfully. The Branch not only met its pledge for $2,200, but exceeded that amount by $216. This Branch has made a steady advance and has been able each year to increase its pledge to the Woman's Board.

At the May Annual Meeting of New York State Branch educational work and young people's work were especially stressed. An announcement which was received with joy was the offer of a friend in the Branch to give $4,000 toward the needed $14,000 required for the Matsuyama School dormitory, provided the Branch succeeds in its effort to raise $10,000 over and above its Pledged Work for a jubilee gift. New York is full of plans for entertaining the Woman's Board at Brooklyn in the fall as a part of its Jubilee celebration.

Center Church, New Haven, was filled with a large and interested company of women on the occasion of the May Annual Meeting of the Branch. A feature of the carefully planned, inspirational program was addresses by two young missionaries, Miss Jean Dickinson, of Peking, and Miss Margaret Welles, of Ahmednagar. New Haven has elected as one of its Foreign Secretaries Mrs. Charles A. Dinsmore to fill the place left vacant by Mrs. Prudden's death.

Vermont Branch has lost its president through the removal of Mrs. George S. Mills to Chicago, where her husband now has a pastorate. Mrs. Paul Moody, of Middlebury, is acting president until the annual meeting in September. Among our new appointees are two Vermont girls, Miss Cashmore and Miss Houghton, and it is probable that the Branch will assume the support of one or both of these.

Hampshire County Branch has begun to make plans for its Jubilee, which comes in 1926. It has voted to try to raise as a Jubilee gift, over and above its Pledged Work, $2,000 of the $8,000 needed for a residence for American missionaries in Matsuyama. At its Annual Meeting in May this proposition was put up to the auxiliaries and in a few minutes the women present promised to raise a thousand dollars or more. Mrs. Ralph Harlow, who was on the program, spoke incidentally of what it means to a foreign missionary to have a comfortable home.

A delightful occasion in Suffolk Branch was a Life Members' meeting and tea held at the Auburndale Missionary Home on a beautiful spring day. That the Life Members appreciated this attention was shown by the goodly attendance and the interest with which they listened to brief talks by several missionaries now living at the Home. Refreshments were served by missionary children and the guests enjoyed going over the Home and meeting some of the trustees.

Woman's Board of Missions of the Interior

SEVEN MONTHS' RECEIPTS FROM APPORTIONMENT SOURCES FOR W. B. M. I. YEAR

October 18, 1924, to May 31, 1925

State	7/12ths Accepted Apportionment	Receipts to May 31, 1925	Excess over Apportionment	Less than Apportionment	Paid on 1924 Debt at May 31, 1925
Alabama	$131.00	$71.99		$59.01	$10.00
Colorado	1,668.00	1,081.03		586.97	64.50
Illinois	32,229.00	21,828.91		10,400.09	3,837.90
Indiana	1,470.00	1,514.24	$44.24		66.00
Iowa	10,938.00	4,147.76		6,790.24	1,197.66
Kansas	3,792.00	2,317.96		1,474.04	161.15
Kentucky		66.00	66.00		
Louisiana		57.16	57.16		
Michigan	12,250.00	9,320.27		2,929.73	2,705.45
Minnesota	12,133.00	7,680.55		4,452.45	607.00
Missouri	6,067.00	5,840.16		226.84	479.00
Montana	765.00	211.85		553.15	.50
Nebraska	8,167.00	4,093.50		4,073.50	298.63
North Dakota	1,167.00	572.28		594.72	1.00
Ohio	22,459.00	16,115.14		6,343.86	1,324.45
Oklahoma	578.00	199.82		378.18	
South Dakota	2,275.00	2,810.45	535.45		29.50
Tennessee	204.00	126.37		77.63	5.00
Texas	481.00	401.89		79.11	80.00
Wisconsin	8,167.00	7,856.07		310.93	1,125.10
Wyoming	144.00	169.24	25.24		
	$125,085.00	$86,482.64	$728.09	$39,330.45	$11,992.84
				Plus receipts from Miscellaneous Sources	288.30
					$12,281.14

RECEIPTS AVAILABLE FOR REGULAR WORK SINCE OCTOBER 18, 1924

Year	Churches and Auxiliaries	Non-Apportionment and Thank-Offering	Life Members	Other Sources	Total
1924	$87,439.50	$6,186.23	$586.00	$6,531.55	$100,743.28
1925	86,482.64	2,519.73	1,042.00	2,979.91	93,024.28
Gain			$456.00		
Loss	$956.86	$3,666.50		$3,551.64	$7,719.00

Treasurer's Note

This month we print tables similar to those we used to publish in "Mission Studies." We want each woman to know not only the difference between the accepted apportionment and the actual receipts from her own church and state societies, but we also want each one to realize how these shortages in the many, many churches of our W. B. M. I. territory have mounted up to the grand total of $38,602. Shall we not start to wipe out this apportionment shortage, each in her own church? That would mean a successful year for every one of the national societies, as well as our own, and indicate a fresh interest in missions in general. At present we are not better off than we were last year in our church apportionment receipts; and apparently, owing to our efforts to raise the "1924 Debt," our special gifts, which count only on state apportionment, have fallen off $7,719.

The last months of the W. B. M. I. year always show heavy receipts, but they are not large enough to cover the present shortage, as well as the moneys due during these last five months.

If, after you have studied these tables, you have any suggestions to make of a method by which this serious condition can be improved, please write it to us.

The Thank-Offering Secretary

I have just had the pleasure of visiting Illinois, Missouri, Texas, Oklahoma, Kansas, and South Dakota. Everywhere I went I found great enthusiasm for raising the new buildings at Kobe College, to which goes our Thank-Offering this autumn.

One reason for this feeling is the contagious enthusiasm of Kobe's alumnæ and friends in Japan. Few fail to be impressed by the courage of the Japanese in undertaking to raise $300,000, in addition to the purchase of the land. This is a large sum under present conditions in Japan. The college alumnæ are like a mother I once knew, who worked and sacrificed and did without things that

seemed necessities, in order to put her three sons through college. Their pluck makes us eager to help them. Then, too, the work must be done *now;* and once accomplished, it need not be done over again.

I have found both enthusiasm and consecration to the cause of Kobe, and many plans for raising money for state quotas and for additional large gifts as well. Two women whom I met decided to give now money they had planned to leave in their wills. Some churches are planning "one-hundred-percent-of-the-membership" gifts; others, a specified sum from each person. An effort is being made to get in touch with those who are interested in educational work even if they have not shown much interest in missions.

Summer is upon us and well-earned vacations are coming to many. Can you not in your vacation time pray especially for Kobe College and raise money for it in whatever way you can?

We shall, I know, all be thinking during the summer of our Thank-Offering in September. May we not take this opportunity to honor our friends by memorial gifts in their name; and to express our thanksgiving for the vision and energy of our Japanese sisters by offerings equal to theirs?

Yours for Kobe College, LYDIA LORD DAVIS,
Field Worker and Thank-Offering Secretary.

Woman's Board of Missions for the Pacific

MRS. ALBERT P. PECK VISITS THE SHANTUNG STATIONS

Mrs. Peck's errand at Techou—aside from seeing friends—was to be present at the unveiling of the picture of her husband at the Williams-Porter Hospital, in whose founding he had a share and with which he was so long connected. A teacher who had known Dr. Peck for many years made the main address. The people were very anxious for her to say something, "and so I did." She writes: "Not having spoken Chinese during years at home, I supposed I had forgotten all I knew, but it came back in a way that astonished me; and I conducted the morning devotional exercises for several different groups—graduate nurses, classes studying to fit themselves for voluntary social service, etc."

Mrs. Peck's further remarks on her Shantung stay make real the setting of the work and location of the personnel there. She goes on:—

"Dr. Alma Cooke (P.), who had been to Tientsin, stopped off at Techou to see Dr. Lois Pendleton (I.), who was soon to leave for America, and also to go on with me to Lintsing. We went as far as Yü Cheng by railroad, and made the remainder of the journey in an auto bus. The road made by the Red Cross Famine Fund was quite tolerable; but after leaving that, we found the old ruts all there giving jolts, intensified by the greater speed. A severe dust storm followed us all the way, and continued with greater or less violence until I arrived again upon my return to Techou. Dr. Cooke and I reached Lintsing in the early evening, and were welcomed by the usual firecrackers, and by the children of the schools. I was very much gratified by all the things I saw; there has been wonderful progress in every direction.

"I was much pleased with Miss Maude McGwigan (P.), who, in addition to her professional work, was acting as housekeeper, and kept everything running smoothly and well. Dr. Cooke and she took me all over the hospital and it was in perfect order. One wonders how they ever got along without the corridor and the water system provided by the W. B. M. P. Jubilee. Among the private rooms are several on the men's side, which were furnished with the money given by the commander of the troop whose wounded soldiers were treated in the hospital. It was a pleasure to speak to the nurses—they

IN A COUNTRY CART AT LINTSING

looked so clean and alert—and one likes to think of the influence they will exert when they go out to tend the sick.

"I left Lintsing for Techou in a cart having no springs and no seat, traveling over worse roads than your imagination can picture; and when I finally arrived in Peking, it was in time to see one of the two Pan Shan Lamas of Thibet. He is being entertained on the island of the old Imperial City, where the Emperor Kuang Hsü was imprisoned. A reception was held for him on Easter afternoon in another part of the same island. It is a beautiful place, with yellow roofs shining in the sun, sparkling water, and bridges of glistening white marble. The holy man made an address in Mongol, which was translated into Chinese and English. There was chanting by two parties of Buddhist priests, also by a choir from the Russian Greek Church, Chinese boys with beautiful voices; and the Peking Choral Society sang 'God So Loved the World,' from Stainer's 'Crucifixion.' The best address was by a Chinese statesman, a leader in the present Reorganization Conference. He is eighty-two years old, but he stood erect and his voice was clear. He said he was greatly pleased and that it was a cause of rejoicing for us all to see members of so many races and adherents of so many religions and sects gathered together; that he hoped it was a happy augury and foreshadowed a time when all men should dwell in love and harmony."

EDITOR'S NOTE. Dr. and Mrs. A. P. Peck went to China in 1880, and saw many years of fruitful service in Paotingfu and in Shantung in the Pang Chuang field, developing the work which now centers in Techou. During the last winter Mrs. Peck has been with her son, Mr. Willys Peck of the American Consulate, Peking, and has had the happy experience of revisiting the old scenes.

TELLING THE EASTER MESSAGE

On Good Friday, at Foochow, the students of the Union Kindergarten Training School divided into ten groups, each with a chaperone, and visited in the children's homes, telling the story of Jesus and showing pictures. There was only one home in the forty-five where they went where people were gambling and not interested. In all others the girls talked to a group of women and children; sometimes as many as ten people gathering in a room to hear. And on Easter Sunday many of these came out to Sunday School, the one sunny day in five weeks!

On Easter Monday came the jolly Easter Tea in the rockery of the campus of U. K. T. S., given to ninety girls who sang in the chorus. One who knows Foochow will not need to be reminded that the music of the united choirs at Easter time is one of the outstanding triumphs and delights of the new China.

A GREAT LOSS

Late in April, Mrs. W. J. Kennedy of Tacoma, Wash., one of the most active members of the Washington Branch, passed away. She as truly made the supreme sacrifice for foreign missions as any missionary on the field. During the pre-Jubilee days of the Woman's Board of Missions for the Pacific she was an outstanding figure in pioneer work for foreign missions under conditions demanding indefatigable courage and optimism. In giving her report at the Jubilee, she pled for literature that would enable women to know world conditions from the woman's standpoint, and to the last she never relinquished her intense ardor for a world program.

E. W.

AN HOUR WITH OUR OREGON WOMEN

It was at Oregon City in the State Conference last May. Mrs. W. H. Phillips presided, and one and two-minute reports from all the Associations surely made things lively. Mrs. Royal presented the claim of the Schauffler School. Secretary H. S. Ranney was there to emphasize the needs of Mazatlan, Mexico, little realizing that she herself was to go immediately to investigate that fascinating opening for educational work. She spoke appreciatively of the increase in missionary interest in the Oregon auxiliaries since her acquaintance in the state began three years ago. The Woman's Boards of the state, both Home and Foreign, have felt that gain, and it is a pleasure that it is conspicuous enough to attract the notice of one from the outside.

In more than one instance the women have undertaken the apportionment for the entire church. At one center the whole church is the missionary society, men, women, and children meeting in the evening to hear a good program, give a collection, and enjoy a social hour, while the Juniors of the Sunday School have sent gifts to Fort Bidwell and to Lintsing Hospital. Among the outstanding items of the report of the Portland Association were the large Thank-Offering at Portland, First Church, the Daily Bible School at St. Helens, the invested interest in the Schauffler School, and the growing interest in the migrant work.

Churches where Dr. Hinman held classes in Race Relations last winter showed greatly increased interest in missions, leading to the hope that he will continue such classes next year.

M. G.

A CHURCH, TWO MISSIONARIES AND A FORD

REV. AND MRS. HENRY A. NEIPP (MIDDLE FOREGROUND) AND SOME OF THEIR SUPPORTING CONSTITUENCY

AT this annual missionary dinner on April 1 the Mt. Vernon Church of Boston purchased and presented a Ford to their foreign missionaries, Mr. and Mrs. Neipp, of Angola, Portuguese West Africa. The Ford was secured by auction, under the stirring leadership of the assistant pastor, Everett Baker, a student in the Theological Department of Harvard.

Some of the parts sold as follows: motor, $120; body, $75; wheels, $25 each; mudguards, $12.50 each; rear axle, $50. The springs brought $10 each, the chassis $50, the spark-coil $2, and the air valve 25 cents. The cutout sold for $1 and the muffler $2. "Blowouts" cost only $5, and so did the "noise," while the rattles of the Ford brought $25. The ridiculously small sum of $1 was offered for the squeak and taken.

Of course these foresighted friends covered the freight bill, and provided gasoline and oil. They even thought of the license fee!

The people of the Mt. Vernon Church have given their missionaries royal support. Their method could well be copied; their spirit emulated. The pastor is Rev. Sidney Lovett.

MT. VERNON'S AFRICA EXHIBIT

Mr. Neipp (seated in center) and Mrs. Neipp (at the organ) ran a little exhibit in the chapel of the Mt. Vernon Church of Boston to help in the church's work of missionary education.

METHODS AND PROGRAMS

PRELIMINARY SUGGESTIONS FOR THE USE OF THE STUDY BOOKS FOR 1925–1926

"The responsibilities of American Christians are more far-and-deep reaching than those of American citizens. It is a misuse of the word to call a person a Christian who has no interest in the highest welfare of other nations." So says Webster E. Browning, author of one of the study books for the coming year. And on this interest "good will" is built.

Good Will is a term which is more in use today than a generation ago. It is no longer simply a much quoted platitude heard at the Christmas season; we are gradually extending its meaning into the whole year, stressing more and more good will among men, as an harbinger of peace on earth.

CHINA AND AMERICA MEET

Nearly a thousand children of Greater Boston gathered May 9 for the China May Festival, which formed the climax of the year's study of and work for their Chinese friends. They brought their banners and their gifts and thrilled at the greeting which the children of China had sent—feather toys for the boys and little bags for the girls. These are piled on the table at the right of the picture. The group behind it shows Assistant Treasurer Harold Belcher, the presiding officer, the Boy Scout Flag Bearers, Secretaries Ruth Isabel Seabury and Agnes Kelsey of the Woman's Board of Missions, under whose auspices the Festival was held, and Constance Buell of Tientsin, China, who represented Carolyn Sewall, the Children's Missionary, and the boys and girls of North China for whom these American boys and girls are working in friendship. Note the Chinese flag, the children in Chinese costumes, and the gay banners, which are symbolic of the enthusiasm and spirit of this and other children's rallies which do so much to foster a real feeling of World Sympathy and brotherliness.

We are to become acquainted this year with our very near neighbors—those Latin American countries which lie to the south of us, about which we know little or nothing in spite of the fact that our territories are adjacent.

As Congregationalists we have little missionary work in Latin America, so for our study groups and programs for women's meetings we will specialize on Mexico and the Philippines. However, to more completely understand these fields, we should build a background. For this purpose we will use the various study books prepared on the general theme; taking chapters which will create such a foundation. Realizing that many societies are limited to perhaps three meetings during the year devoted to foreign work, we are briefly outlining a general plan for program-building, stressing the geographical, political, educational, and religious characteristics of the Latin American countries which apply to our particular stations. We recommend the following sections of "New Days in Latin America," by Webster E. Browning, to be used in this way:—

Chapter I, "The Latin American World"—which gives the physical setting and geographical characteristics;

Chapter II contains a very helpful section dealing with the educational progress in Mexico;

Chapters V and VI deal with the religious situation, outlining the work of evangelization from the time the first Jesuit priests entered Brazil to the present. The book closes with an appeal to the United States as a nation and as individuals to "be calm and judicious, and go even more than the second mile in its dealings with these younger republics which look to it for example" and help.

These chapters reviewed and presented in various forms will give the proper background for the special study on Mexico, in which connection could be used the portion of the fourth chapter of "New Days in Latin America," found on pages 145–147. We also recommend the third chapter, "Building a New Mexico," as found in another book—"Looking Ahead With Latin America," by Stanley High. This is the book particularly recommended for young people's groups, but there is a wealth of helpful material for older groups. Other chapters would serve equally well in building that preliminary background necessary for the study of Mexico.

The next step would be to follow up these programs by a more intensive survey of our special work in Mexico and the Philippines. The various Boards will have available leaflets based upon their definite pieces of work. The Board of the Interior has ready for use a splendid bright-yellow one called "Buried Treasures in a Mexican School House," which tells about the work at Hermosillo. Mrs. Howland of Mexico City has prepared inspiring sketches of modern Mexican women. Miss Margarita Wright of the Instituto Colon is responsible for word concerning the work at the W. B. M. School in Guadalajara. All Boards working in Mexico will have supplementary material soon available. This will also apply to the Philippines. Miss Anna I. Fox has written a leaflet entitled "Building Years in Cagayan," telling of the work of the Bible Training School and the hospital at Cagayan. Here and There Stories and Ten-Minute Programs for the Sunday Schools will also contain much material which can be used by adult societies.

We have still another book to use this year—one which treats of the most vital need of the missionary enterprise today—"Prayer and Missions," by Helen Barrett Montgomery—"The time has come when we must advance our work on our knees." As a basis for devotional services for women's meetings or as a text-book for prayer-meeting groups, this book should be widely used. It is so comprehensive that it leads very naturally into the further study of the specific field, linking the illustrative material to the present definite work on the field.

These suggestions are purely preliminary. We expect to prepare more complete plans, which will be available for your use early in September.

SO OUR MISSIONARIES WRITE

MRS. MERLIN W. ENNIS, SACHIKELA, WEST AFRICA

"Sunday morning was Communion Service and we had it out of doors because of the crowds; twenty-four were received into the church; forty-three made their first confession and were received into the catechumen class. One of these was a magician who has delivered his 'Magic' over to his teacher to be burned. Many testified that they had been first attracted by the songs, others by a desire to read and write; one woman had been influenced by the white man's efficient medicine. One recurrent note was, 'I did not know about God, but now I understand the Word of God well.'

" 'Don't say what the one before you said; confess what is in your heart,' said the chairman, irritated by what seemed a parrot-like repetition.

"Still we kept hearing, 'Now is the Word of God well understood by me.'

"And I smiled to myself, thinking of the libraries of ages and the ink now spilled by Fundamentalists and Modernists of which these babes are quite ignorant. 'Now is the Word of God well understood by me.' And the beauty of it is that each one of them may be speaking the exact truth, and all of the Word of God necessary for his daily walk may be quite within his grasp.

DR. HENRY S. HOLLENBECK, KAMUNDONGO, WEST AFRICA

" 'Have you seen the Doctor's crop on the bottom land at the next stream? Yes, that useless old swamp that has been in our way for years. It is a sight worth seeing. Makes you open your eyes and pinch yourself to see if you are awake. I was born and raised right beside the place, but we never dreamed that such crops could be raised there.'

"It was all because of a big ditch which drained the swamp. When people saw the harvests on that land, they scrambled for all the swamp land higher up the stream, and there is a lot of it.

"For some years I have been trying to tell people that if they would change their methods of cultivation they would be able to raise enough to eat, but they maintained that their methods could not be improved upon, and for two or three months in the year they went hungry. In order to support my argument and at the same time to produce more food for the Boys' Boarding School, I undertook the project mentioned above. The effect was magical. This indicates the one kind of argument that is effective out here. These people can answer to their own satisfaction any spoken argument on any subject. But when it comes to objective demonstration—that is quite a different matter.

"Therein lies a parable for those who would teach the primitive African the way to life and the way to live."

MISS MARGARET E. WALBRIDGE (B.), INANDA, SOUTH AFRICA

"We are very up-to-date. We have a crystal radio set. Miss Phelps brought it as a present and it has been installed in Mrs. Edwards' room by one of the mission boys. I listened in for about five minutes last night. We are now no longer cut off from the world, but can get a lot of news, good music, and lectures right on the place. We have two head phones, so that by each taking only one ear piece four can listen in.

"One of the African teachers came to me to ask if they might entertain some of the teachers from Adams. They came Saturday afternoon and remained for the evening. It was the most social occasion we have had here this year for all of us. The native staff gave them tea and entertained in the afternoon, and we had them here at the house for supper—five men. Three of them took the evening service with the girls and after that they all came here again—our teachers, too, and we had a musical evening.

"Four of the men were educated at Lovedale and Fort Hare. Mr. Z. Mathews, who is a pure African in spite of his name (his family took the name of a missionary several generations back), is the first native to receive the degree of B.A. in South Africa. He is teaching one of the most advanced classes at Adams. Mr. Bokwe, whose father was a composer of African songs, has passed matriculation, that is, a standard examination in English schools, equal to Freshman year in college. Many white students fail to pass this exam because it is so stiff. Only a few natives have passed it. Mr. Radebe also teaches some of the higher work at Adams. He is a real musician; plays almost anything fairly well. He played here for almost two hours and a half, classical, ragtime, and accompaniments. Then there was Mr. Naimande, who is the Agricultural teacher at Adams, trained by Mr. Hicks. He is a fine young Zulu and takes a great interest in the Christian life of the school and community. The fifth man was Mr. Evuyana, who is farming near here at present. He was in the group because he had studied at Lovedale.

"Well, these people played and sang—solos, duets, quartets, and group singing—Zulu and other native languages; and English, rag and classical or semi-classical, college songs, also. We enjoyed it very much. It was just like a college group at home, and yet these young folks are only two or three generations from heathenism. This shows what the future of Africa may be. Of course there are not many like them, but there will be more and more as time goes on.

"Dr. Taylor was here for the week-end. He came on Friday and gave our students a moving-picture show. It was a fine program—a topical review mostly of the King and Queen opening a show of some kind; the very fine reels of animals, a picture of the Zulus themselves, and last but not least, two very well-censored reels of Charlie Chaplin. How the girls did enjoy it all! We now have 175 girls in school. That is forty-five more than last year. It has been a long time since we had so many on the roll.

"Today I went to church to see a Zulu assistant pastor installed—the first assistant pastor for any district to have, as far as I know. He is not an ordained man, but will help the ordained pastor in the supervision of the field. This is such a thickly populated district, it really needs two men to look after it."

MISS HARRIET C. NORTON (B.), ALEPPO, SYRIA

"A winter of unusual severity has meant much sickness and suffering for the many people living in little wooden shanties or basement rooms, with little or no money for fuel. An epidemic of measles, combined with the cold, worked havoc among the children. Eighteen hundred deaths among little children from this disease were reported to the government; and there were many more among the very poor which were not reported. So there were many opportunities for the Bible-women to visit the sick and the dying, and to say a word of comfort and sympathy to those who had lost loved ones.

"An epidemic of another sort has been that of desire to learn to read on the part of young girls in their teens who, because of exile or family poverty, have not been able to attend school. It is a fine chance for helpful contact with the younger

generation, and as the Gospels are used for readers, they must gain greater knowledge of their teachings.

"There has been unusual religious interest in the refugee camp. Many have newly become Christians and many have been awakened to new zeal in their Christian living. One Bible-woman has a class of fourteen new church members who meet with her weekly to talk over their problems and to pray. It means much to these new Christians to have some one to visit them, teach them, and take a special interest in how they are getting on in their Christian lives.

"A Bible-woman visits the blind, the paralyzed, the deformed, and her visits are eagerly awaited by these shut-ins, some of whom others would shrink from visiting. One man, utterly helpless with shaking palsy, responded to a visitor's greeting of 'How do you do, brother Hagop?' with the words, 'Very well, thank you.'

" 'How can you say so when you are in this condition?'

" 'Because if I had not fallen into this state I shouldn't have found the Lord, and this good sister would not have come to see us.'

"Who will distribute aid to the poor? The Bible-woman, of course.

"Some sheet iron is given for roofing the shanties at the refugee camp. The Bible-woman goes about the camp to see which houses and families need it most.

"Second-hand clothing is donated; and again it is the Bible-women who distribute it.

"Word comes that a number of orphans can be taken by a certain orphanage. Whom to choose among so many is a problem, but the Bible-woman helps solve it."

Miss Agnes M. Baird (I.), Sofia, Bulgaria

"The annual meeting of our mission took place in Sofia about two weeks ago (her letter is dated May 4) under rather unusual circumstances. For we had scarcely begun with the first devotional exercises when our house was shaken with a loud explosion which wrecked the Cathedral, only a few minutes' walk from us. It was not long before terrified men, women, and children, some covered completely with the dust of flying mortar, and others looking for their friends, were rushing past us.

"We learned then of the awful tragedy that had taken place. More than 200 people were killed on the spot or else died later, and many more were wounded. The first question one asked was, 'Is the King alive?' Only three days before, he had escaped assassination in a miraculous way, and he would have been in the Cathedral at the time of the explosion, to attend the funeral of a murdered officer, if he had not been detained at the funeral of his companion who was killed during the attempt on his own life. The details are coming out now at the military court trial of the perpetrators of this crime. If they had succeeded in killing the ministers and the King, one dares not even think what would have followed.

"We are still under very strict martial law. After 8 P.M. the streets are as deserted and quiet as if we were living on a Texas farm. Only an occasional truck or auto with soldiers, or the tramping of the militia, is heard in the night air.

"But we are going on in the even tenor of our way. Only one feels the deep grief and mourning of the country, especially those of us who had personal friends among the victims. It seems remarkable that no one of our Protestant community was killed or hurt. One of our Samokov teachers, an Englishwoman, fully intended to go to the funeral in the Cathedral, in order to see the important personages and the military escort. Providentially she was detained fifteen or twenty minutes, and since she was late, decided not to go. That detention probably saved her."

Alice Browne Frame (B.), Yenching College, Peking

"Giving a picturesque old Chinese play was our women students' share in an entertainment to raise money for the *University Weekly*. One scene was unforgetable. The setting was a stately and ceremonial garden-party of a few centuries ago, where dainty, slender ladies in flowing costumes, and with dark hair set off with brilliant flowers, swayed and curtesied and laughed. It was a delicately-tinted old Chinese scroll come to life.

"And those exciting days of the debates! Those Intercollegiate Debates between five colleges, in both Chinese and English! How we glowed with pride when one of our girls proved a worthy member on each of the two winning teams, and spoke with a poise, a command of her material, and a nimble wit which neatly pierced the joints in her opponents' armor! We turned out very well to attend those debates, too, and clapped our hands sore.

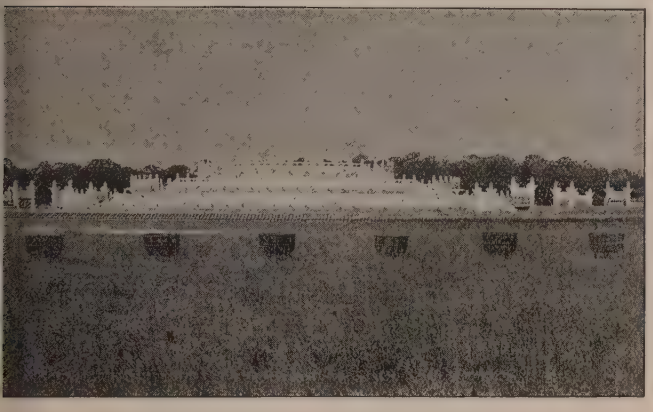
"My heart filled with satisfaction another day when I went as a delegate from our Chinese church (and proud was I to be chosen) to the spring meeting of our Peking Congregational Conference. A very interesting group it was. Who was the capable little clerk of the session? An old Yenching girl. Who were the most prominent Chinese women delegates? Six Yenching graduates. It was a friendly gathering, where one sensed actual vital problems being grappled with by these members of Chinese churches, in large cities or scattered in little groups over the vast countryside. There is a 'great door and an effectual opened to us' out here, 'and there are many adversaries'—wicked old customs, hoary superstitions, and most deadly of all, the same foe we meet everywhere in the world—selfish greed and fear—all combined to present problems of a complexity that can be solved only by men and women working bravely together. I saw two sad-faced men, whose hearts are undoubtedly in their jobs of leavening their own communities with the Christ-spirit of service, but who time after time have had their work

wrecked, utterly wiped out, by the malicious ill-temper, the furious lack of self-control of their ignorant, undisciplined young wives.

"It warmed my heart to think that though the students in so many of the government schools are trying to demolish all religion, there are Yenching women throwing all of their influence and strength and trained leadership into working comrade-fashion with all the rest of us to meet the troublesome questions that confront the young Chinese church today."

REV. ROBERT BARTLETT, PEKING

"The great Ming emperor, Yung Loh, built the Temple of Heaven five hundred years ago. It stands ninety-nine feet above a triple marble terrace in the center of acres of grounds where roadways and paths wind in and out among cedars and lilacs. The poverty-stricken and demon-fearing people are forgotten as we stand beneath the dome of this monument to the universal unseen God. Pillars and beams show the patient, reverent work of the skillful hands of long ago. Here is the marble phœnix, the golden dragon. From the marble stairways without, we look on azure-tiled roofs, golden-tipped, pagoda-like, and through the blue gateways behold the place of sacrifice.



THE ALTAR OF HEAVEN, PEKING

"On the night before the anniversary of the Chinese Republic, during the Week of Prayer for China, the Faculty of Yenching College held a retreat at the altar. We sat on the marble steps, facing the setting sun, and sang Christian hymns. Dr. Timothy T. Lew, Chinese Dean of our Theological School, gave a stirring address, urging us all to believe in China's struggle for democracy. We pledged ourselves to labor for Christ's Kingdom here. Dr. Lew made an impassioned prayer. We sang again—and the night was very still. And a stranger in this vast country, a worker all untried, was made to feel himself living and used for a great cause.

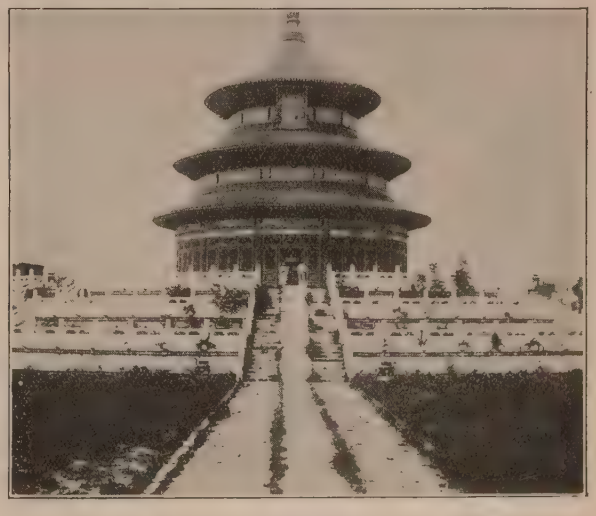
"A hundred years ago—scarcely a dozen Protestant Christians in China. Fifty years ago—no Christian would have been tolerated so near the sacred altar. But—the full moon shining on the Temple of Heaven, on the marble altar, shone bright as day on this little group of Christians below it, praying with utmost fervor and hope for this vast, this ancient, this suffering China."

REV. FRANCIS M. PRICE, PAOTINGFU, CHINA

"The outlook in China, religiously, is so bright, in spite of the fact that the political skies are overcast with dark clouds, that we are toiling on with glad, assured hope that China will become a Christian nation. The outlook at East Street was never brighter, the people never more cordial; our new staff of workers are taking hold with unusual energy and enthusiasm.

"We have provided literature and shall organize classes in 'One Thousand Character Lessons.' The Chinese language has more than 40,000 characters, and scholars love to use the literary style, so that it is very difficult for one who has a limited knowledge of the characters to read books or newspapers. It is now proposed to publish books and papers using only 1,000 characters, which are sufficient, it is claimed, for all uses excepting for technical terms. We are preparing for a hundred students. Mrs. Price has already made a beginning in teaching women the 'Thousand Character Lessons.' We believe by this method they can in a very short time read religious books and papers and easy portions of the Bible. It will mean not only an intellectual quickening, but the opening of a new world to these patient women.

"About six thousand men in the Paotingfu country districts are studying in classes organized by our leaders and workers. Some one has said that these people—the great body of hard-working people, patiently toiling, sadly exploited by the military—are open to the Gospel message as no other people in the world."



TEMPLE OF HEAVEN, PEKING

REV. EARLE H. BALLOU, TIENTSIN, NORTH CHINA

"Happily many of the early forecasts of the suffering to be caused by the flood were exaggerated. The water lay just as deep; the villages were just as marooned; and the crops were as completely ruined as seven years ago. But not so many homes were destroyed, probably because few of those washed away at that time had been rebuilt on the lower ground.

"Some of my trips into the flood were to arrange for the weaving of 20,000 straw mats. The usual market had been ruined by the fighting, and families who ordinarily survive the winter by this handicraft saw another means of subsistence vanishing. So the Relief Commission stepped in, offered a price slightly above the average, and by selecting two thousand of the neediest homes, helped in a way which injured nobody's self-respect. The enterprise involved several days of sailing over flooded fields in a way which would have rejoiced the most ardent yachtsman. There is no way by which people more easily understand the spirit of Christianity than by help brought in time of need.

"Then the money had to be taken out, since the presence of too many scattered soldiers had broken down the usual banking connections with Tientsin. Ostensibly I went to shoot ducks, as my shotgun bore testimony. But in the bottom of my boxes, along with food, oil-stove, and clothing, I carried four thousand silver dollars and two thousand one dollar bills. The three men who poled, rowed, and sailed me for a day and a night remarked upon the heaviness of my luggage! but the ways of a foreigner are so frequently past finding out that no suspicion of what I was carrying necessarily dawned upon them.

"I had never seen the three men before, and shall very likely never see them again, but as I lay dozing in the bottom of the boat that moonlight night and heard their muffled conversation as they plodded back and forth over my head, poling me over a lake which might have been the open sea so far as any visible shores were concerned, I realized again the essential human worth of people so patient, so courteous, and so diligent. The Chinese people are one of the greatest assets which the world possesses!"

IN THE FLOODED AREAS AROUND TIENTSIN

MISS LAURA B. CROSS (I.), BRIDGMAN ACADEMY, PEKING

"Something new in the line of entertainments for the Peking public appeared when the students of Bridgman Academy, with the help of the faculty, worked up and presented an operetta, 'A Day in a Flower Garden.' The students and alumnæ did it to raise money for the building fund. They cleared $300, which, added to what they have already raised, brings their dormitory fund up to $700.

"Miss Lum, head of the music department, drilled all of the singing. Mrs. S. C. Peabody, who is in the Language School this year, trained the actors. A Chinese teacher translated the whole play into Chinese so that girls who understood little English could follow it. It was pretty from start to finish. I wish you could have seen the graceful little 'butterflies' in their Chinese silks with their lovely yellow wing scarfs as they blithely danced in and out among the flowers. 'Rain' was a special favorite, and many foreigners were heard to say, 'What good enunciation that girl has!' . . . 'Dawn' has a beautiful voice and many were the compliments we heard about it. It does one's heart good to hear these girls sing out so clear and true. They may not have strong voices, but they have pleasant ones. 'Sunset' appealed to me. There she stood above the garden in a sunset-colored gown with the setting sun behind her, all contrasting beautifully with her jet-black hair and smiling face."

MRS. JENNIE P. STANFORD (I.), KOBE, JAPAN

"I have wondered if you would not like to know something of the personnel of the students in the Kobe Woman's Evangelistic School. *Mrs. Hatano* is one who would attract you. Her fine carriage, her bright, open face, her Western dress, would catch your attention, and you would not be surprised to learn that she has spent seven years in the United States. With her husband she lived in Fresno, and there she became a Christian. Most of the Japanese in that city are Buddhists, and boycotted her husband for allowing his wife to receive baptism. Later the couple returned to Japan. When it was time for Hatano to go back to California, he divorced his wife, on the ground that she injured his business prospects. Left alone, she wished to give her life in service for Christ, and so came to us.

"Then there is *Miss Uda*, whose intenseness of expression would challenge your interest. After graduating from high school, she studied in a Nurses' Training School, and then in three years of practical nursing saved enough money to defray her expenses at school. She is much in earnest, and her knowledge of nursing will be a practical asset in forming contacts with women in their homes. Last July she took charge of the physical culture

program at the Uradome summer camp for girls, and in this work gave a demonstration of her earnest Christian purpose and deep spirituality.

"The next, *Miss Kasai,* looks timid and shrinking. She came to help in our barrack at Tokyo, just after the earthquake. She had known nothing at all of Christianity, but was impressed by the spirit of the workers, and craved for herself the faith, the love, and the strength that she saw was fundamental in relief work. Although our rules require that a candidate should have been baptized at least a year before entering the school, we made an exception in her case. She seemed shy and self-distrustful at first, and could scarcely be persuaded to undertake a Sunday School class. But when I saw how dear she was with the children, and how quickly they came to love her, I knew there would be a place for her in the work.

"These are only a trio to show the diversity in age and attainments of our students. We can have just as many Korean students as we will take, but we limit the number to four at any one time, feeling that is as many as the student body can assimilate."

MISS ALICE E. GWINN (P.), KYOTO, JAPAN

"You would be interested to go to Doshisha Chapel if you were here. The room used is the gymnasium, and it is packed full with chairs and benches. The platform is in the middle of the lengthwise side of the room. The first day all the teachers sat on the platform, and we new members of the faculty had to make our bow as we were introduced. Then there were a great many mothers and fathers and brothers who had come with the new students to see that they got started right. Entering the school is no light matter to be taken for granted. There are entrance examinations which weed many out, and as there are not enough schools in Japan for all who would go to school, it means perhaps that they have little chance to get into any school, if they fail. As you look over those fifteen hundred faces, you wonder if the school will be able to fulfill their hopes and needs, and you hope these fathers and mothers will not be disappointed. Miss Matsuda, the Dean of the girls, gave a short talk, and then President Ebina mentioned some of the distinctive things about the Doshisha—that it is a Christian school and stands for spiritual development; that it puts a special emphasis on English; and that students, after graduating from the Girls' School, can enter the University with the men and receive bachelor degrees the same as they do. Three hundred and eighty-nine new girls entered Doshisha in April, 250 being special students. The total enrollment of the entire University has now come up to 4,798."

MRS. MARION M. WEBSTER (I.), MEANS SCHOOL, DONDI, WEST AFRICA

"The day's work at the school begins at 5.30. One group of girls starts the fire in the kitchen to heat the huge kettle of cracked corn which was cooked the evening before. Another group go to the pounding-room, and soon sixteen pestles are making lively and rhythmic music. Others, with buckets on their heads, walk down hill to the spring; and yet others take their hoes and go to our nearby field, where, at present, they are to hill up the corn. Meanwhile, rooms are swept and tidied, also the porches and courts.

"By seven o'clock breakfast is over and the girls are free for an hour. During this time their chief occupation is hairdressing. The old way was to have the hair dressed, by a professional, three or four times a year!

"After prayers, at eight, the first hour is devoted to Bible study in the vernacular, followed by the regular lessons, all in the Portuguese language, according to government requirement.

"Lunch at half-past twelve consists, at this season, of hulled corn, which has been cooking all the morning. Soon sweet potatoes, green corn, and squash will be ready, and the noon meal will be more varied.

"After lunch the girls go to the fields and work until five o'clock. Except for the first breaking of the soil, the girls do all the work. They raise corn, beans, peanuts, squash, and mandive. They do not raise all the corn needed for the school year, as it takes fourteen five-gallon petroleum tins full to supply the table for a week; but what they do raise helps out a lot.

"Supper consists of a heaping plate of cornmeal mush; the menu never varies—there would be a strike if the mush failed. With this is served a relish of beans, greens, or meat. We try to give them meat once a week at least—twice when we can get it.

"After supper the girls are free until the hour for prayer and study. They amuse themselves in various ways, but the favorite recreation, of which they never tire, is basket-making.

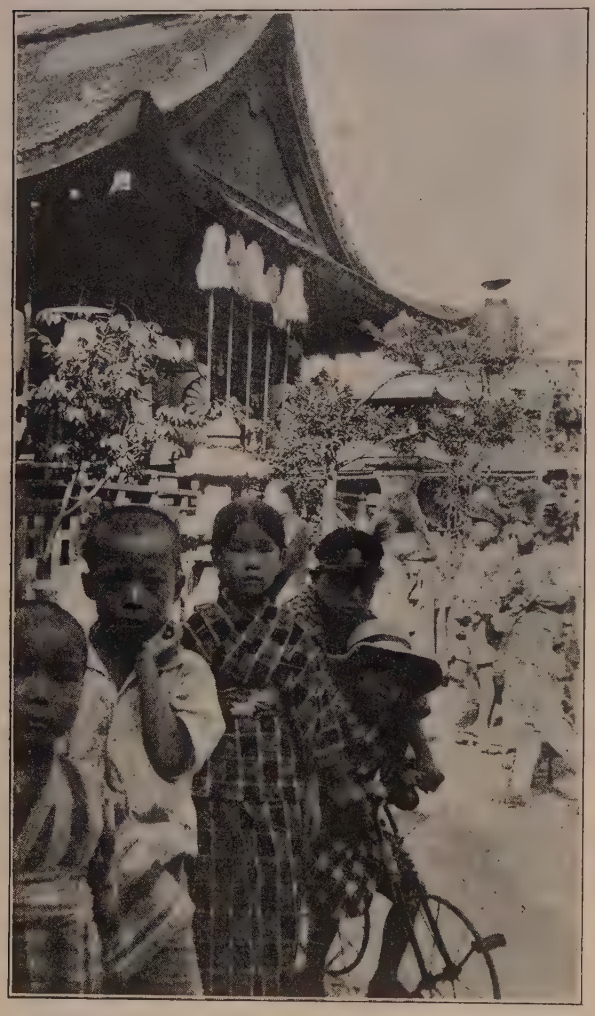
"Monday afternoon the weekly washing is done and the woodhouse filled with wood to last the week. It is *cold* here in Dondi (January) and fires are a necessity.

"Good reports come from many of the outstations. At one place eighty-three have expressed a desire to give up the old life and become followers of Christ. To prove they are in earnest, they have thrown away their charms and fetishes. Two witch-doctors have publicly confessed the practices by which they have deceived people and express themselves ready to burn their whole outfits.

"Many villages are begging for teachers, that they, too, may learn the way of life. You cannot realize how constant and persistent is the cry of the people! Send more of your best young men and women. The best are none too good. Africa cannot wait."

THE PRIZE WINNER FOR THE YEAR

LAST year at the Candidates' Conference *The Missionary Herald* offered a small prize for the best picture taken during the year by those candidates that owned and used cameras. We have been getting some very good pictures, one particularly of a scene in Europe taken by Mrs. Lee Vrooman; and if we were giving the prize for the finest focusing and photographic skill of a subject, it is not at all unlikely that Mrs. Vrooman would receive the laurel wreath.

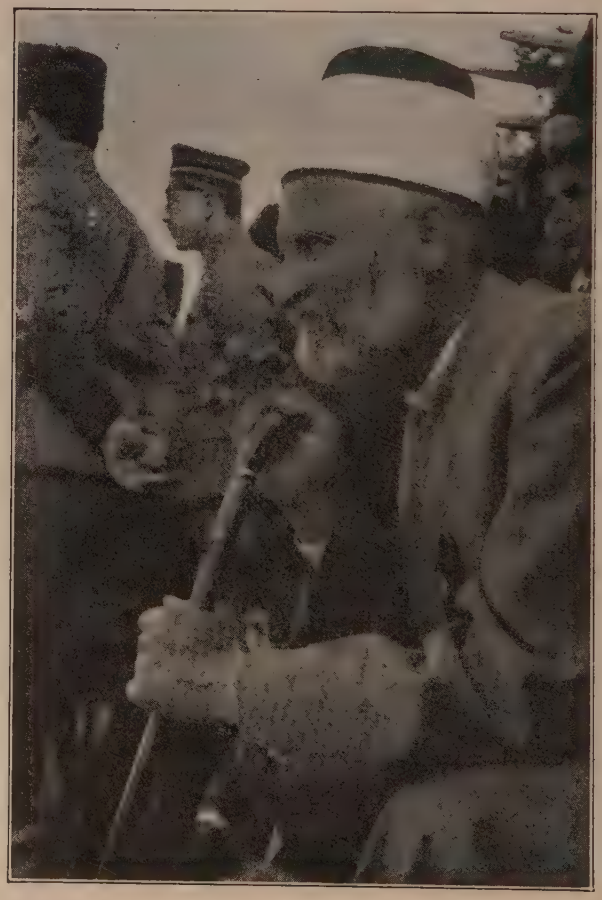


COMBINING RELIGION AND CURIOSITY, NEAR A SHINTO SHRINE, KOBE

As it is, however, we have been obliged to limit ourselves to distinctively foreign mission fields, and Rev. Charles Ernest White, who has served as judge, has been governed in his selection by (1) human interest in the picture; (2) the foreign atmosphere; (3) the naturalness of the people; (4) the composition of the parts; and (5) the technical work.

On this basis the award is given to Miss Florence T. Swan, of Madura, on her picture "Combining Religion and Curiosity Near a Shinto Shrine, Kobe." The children are all alive, not stiff or posed. Curiosity is registered in every face. The foreign atmosphere is conveyed not simply by the clothing of the little girl, but the temple in the background and the other parts of the picture. Without being crowded, a lot has been put into this picture. By careful grouping, the children are against the light background and stand out very clearly. The light section of the picture, the right-hand side, is well balanced by the dark on the left. The exposure seems to be perfect, as there is good detail, even in the darker portions of the picture. The whole picture is an artistic one.

Honorable mention should be made of the picture submitted by Alford Carleton, of Tarsus, for his close-up entitled "Opposing Forces in Turkey—State and Church." To get into such small compass the representatives of the military and of the priestly, is really a photographic achievement. Furthermore, the picture shows the possibilities of close-up work with little cameras, this being a $2\frac{1}{4} \times 3\frac{1}{4}$.



OPPOSING FORCES IN TURKEY—STATE AND CHURCH

MISSION NEWS

The constitution of Doshisha University is undergoing amendment.

The code address for telegrams to Constantinople is still "Peet Stamboul," in spite of the departure of Treasurer Peet for America.

The School of Religion at Athens graduated this year from the Department of Theology three Armenians and one Greek; from the Department of Religious Education, one Armenian, two Bulgarians, and one Russian; and from the Department of Social Service, one Russian.

Rev. Charles T. Riggs writes that on Easter Sunday the first Communion Service to be held at the Protestant church in Cæsarea for five years drew together about one hundred and fifty people. Two new members were received and two children were baptized.

The American School for Girls at Scutari was officially closed by the Turkish Government on Sunday, May 3. It is to be hoped that this was due to a misunderstanding that can be cleared away in due time. St. Paul's of Tarsus, however, which was closed under similar circumstances, has been allowed to reopen.

The location of the International College, Smyrna—a suburb just outside the city—was called, from Roman times, "Paradise." Since "the Disaster" of 1922 it has been re-christened with a Turkish name —"Kizil Tchoullou." Its student body, formerly including Armenians and Greeks, is now 95 per cent Turkish.

The Aintab Station, on April 6, held a station meeting and decided to tell the visiting officials as clearly and plainly as possible just what were the aims and policies of the missionaries at Aintab. They agreed on the following statement:—

1. It is our purpose and intention to abide by the law of the country.

2. We wish to make it possible for every person to know the teachings of Jesus, because these teachings have meant so much to us.

3. We have no desire to bring the slightest pressure on any person to believe anything except in so far as his own heart and mind approve it.

4. We have no desire or intention to lead any person to be disloyal to his own people or government. On the contrary, we wish to increase the loyalty and usefulness of every person to his government.

5. We have the utmost respect for the right of every person to seek the truth and to believe as his conscience directs.

6. We have been led to believe that the official policy of the Turkish Government is one of complete individual religious liberty.

The three Means School girls (Dondi) who passed the First Degree government examination in Portuguese, as reported in the May *Missionary Herald*, received a regular ovation from their mates on their return; were greeted with "Bravos," showered with flowers, and thanked in a little speech by one of the assistant teachers in behalf of the students for "lifting a reproach from the womanhood of the Ovimbundu people—no longer need it be said that the girls and women remain behind while the men and boys advance." The girls replied that the honors belonged to the whole school rather than to themselves alone, and reminded their friends that it was as nothing if it did not help them to be more efficient workers for the Kingdom of God.

Five of Dr. McCord's medical students are in the South Africa Native College at Fort Hare and will enter, next February, the newly opened Medical Department there. The plan is to have the first, and possibly the second, year of the medical course at Fort Hare; and, ultimately, to have the rest of the course at Durban, where there is an abundance of clinical material. The whole subject of medical education for the natives is growing more and more in favor with the thinking people of South Africa.

They say that Dr. Francis Tucker, of Tehsien, China, has been very clever in his adaptation of galvanized iron to many articles in the equipment of Williams-Porter Hospital. Not long ago a visitor to the establishment, a mineralogist, listed some of the articles made of galvanized iron, which he saw. They were: tea kettles, quart measures, fire-screen frames, bedpans, sputum cups, stovepipes, eaves-troughs and pipes; splints, hot-air bath apparatus, alcohol lamp shields, soap dishes, bottle containers, chart boards, covers for tables and for stools, hot-water foot warmers, etc. These were *all* made in the hospital's own shops, by tinsmiths trained there.

During the first week of school last term, at Kienning, Fukien, China, the new Boys' School and the Girls' School combined in a health parade. Each pupil carried a colored flag with a health motto on it. Some fine posters drawn by local artists were displayed. Then followed a mass meeting, at which representatives of the city magistrate and the government school-teachers were the principal speakers. The object was to get people to be vaccinated.

The foreign missionaries connected with the Marathi Mission in 1924 numbered 49 on the field, 8 on furlough; the Indian members of the mission staff were 552: 27 ordained pastors and preachers; 30 unordained preachers; 253 men and 114 women teachers; 47 Bible-women and 81 other workers.

The Marathi Mission, India, publishes a monthly magazine for little folks entitled—its name being translated—*Sweets of Advice for Children.* It was begun in 1874 as a two-page supplement to a weekly paper for adults. It now consists of twenty pages, each issue containing a description of some animal or bird, a short story, a children's pulpit page, two or three poems, two pages for little folks, an account of some recent scientific event, a story of children in other lands, a chapter of a serial story, miscellaneous items, editorials, puzzles, and an occasional prize contest. The magazine is in the hands of nearly all teachers of mission schools, for the use of the children. Some of the adult Christians also welcome it, as they understand its simply written material more easily than the publications for grown-ups.

Through the bulletin of the Shantung Christian University in Tsinan, China, we learn of the encouraging progress in the effort to establish a school for the blind. The leaders in the movement include Chinese pastors and elders, Y. M. C. A. workers, Christian business men, and teachers in the university. The estimated budget for the current year has already been raised within about $500, which it is expected to collect through foreign and other Chinese communities.

The School of Religion at Athens reports over eight hundred pupils in the different Sunday Schools, and at least a thousand people in the various church services.

Concluded on page 358

Left to right: Alice Browne Frame, Dean of Yenching College, Peking; Matilda Thurston, President of Ginling College, Nanking. They have just received honorary degrees from Mt. Holyoke, their Alma Mater.

TWO NOTABLE MISSIONARIES HONORED BY MOUNT HOLYOKE

On June 9 Mount Holyoke College conferred the degree "Doctor of Letters" for "distinguished Service in Education" upon two of its alumnæ, Mrs. John Lawrence Thurston (*née* Matilda Calder) and Mrs. Murray Frame (*née* Alice Browne). The former is President of Ginling College, Nanking, China; the latter is Dean of Yenching College, the women's department of Peking University. She graduated from Mount Holyoke twenty-five years ago. Dr. Thurston's class was 1896.

These two women have been close friends since Mount Holyoke days. They both volunteered for foreign service in college and have passed through similar experiences as missionaries in China. Mrs. Thurston's husband, Rev. John Lawrence Thurston, was the pioneer missionary of the Yale-in-China movement. He died after a very brief service in China. Mrs. Frame's husband, Rev. Murray Frame, was one of the outstanding leaders in missionary circles in China during the few years that he was permitted to serve.

Since the death of their husbands these two women have carried forward the work in China. They have been rapidly promoted in missionary service, until now they rank among the leaders in educational work in the Republic.

Both Dr. Thurston and Dr. Frame are carrying heavy responsibilities for the material as well as educational development of their institutions. They are both in search of funds, and in this search they both carry the best wishes of a host of friends within Congregational circles.

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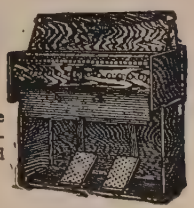

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BY B. A. GARSIDE

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Outpost of social order new,
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North China Union Language School,
May clear thy vision be,
To give the best of East and West,
From pride of race set free!

Surrounded by the majesty
Of China's ancient race,
Of wealth and pow'r and dignity,
Of culture and of grace—
North China Union Language School,
God grant humility,
And give thee light to see aright
Whate'er thy problems be!

Amid the depth of bitterness,
Of sickness, hunger, pain,
Of ignorance and wretchedness,
Of greed, and selfish gain—
North China Union Language School,
God keep thy courage strong,
To follow on where Christ has gone,
Mid sorrow, need, and wrong!

The years roll on, men come and go;
Each seeks for aid from thee,
The Chinese heart to better know—
And thou dost give the key!
North China Union Language School,
God give thee length of days,
And to the end make thee a friend
To all who seek thy ways!

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MISSION NEWS

Concluded from page 355

The two hospitals of the Marathi Mission treated last year 35,474 patients—25,830 of these at Wai, the balance at Ahmednagar. Dispensaries are located at Vadala, Rahuri, Bombay, and Sholapur.

The Union Bible Training School for Women, of Peking, has in the ten years of its establishment graduated one hundred women, while many others have studied in the school for longer or shorter periods but have not completed the entire course. Of the hundred graduates, representing four different churches, nearly all went out to active work as Bible-women.

By far the best thing that has happened to the Esther Barton Woman's Hospital at Taiku this year is the addition to the force of Miss Chang, graduate of a Chinese nurses' training school, and a student for three years in America, where she spent one year in a large general hospital, and another taking the course in midwifery given by Bellevue Hospital, New York City. In the hospital she is Miss Helen Dizney's able assistant, and will take her place when Miss Dizney goes on furlough. She is a splendid teacher in the training school, has complete charge of the maternity department, gives health talks to mothers, goes out on maternity cases when called, and generally adds to the good works of Taiku. Next in importance comes the new Training School for Women Nurses, opened October 1. There are only three pupils at present, but the school is registered and hopes to grow. It conducts its work according to the rules laid down by the Nurses' Association of China, and is doing good work.

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THE CHRONICLE

Arrivals on the Field

April 16. At Kamundongo, West Africa, Rev. and Mrs. William H. Sanders, returning to the mission.

May 22. At Brousa, Turkey, Miss Edith F. Parsons, returning to the mission.

Arrivals in this Country

May 8. In New York, Miss Mary E. Kinney, of Constantinople, Turkey; Miss Jean P. Gordon, of Wai, Marathi Mission, India.

May 24. In Toronto, Canada, Miss Elizabeth S. Mackenzie, of Dondi, West Africa.

May 26. In New York, Rev. and Mrs. Charles M. Ransom, of Mapumulo, South Africa.

June 4. In New York, Rev. John S. Porter, of Prague, Czechoslovakia.

June 5. In New York, Mrs. Charles E. Clark, of Talas, Turkey; Mrs. Dana K. Getchell, of Salonica, Greece; Mrs. Lydia A. P. Flint, of Smyrna, Turkey; Rev. and Mrs. J. Henry House, of Salonica, Greece; Rev. and Mrs. John J. Banninga, of Pasumalai, Madura Mission, India.

Births

May 7. In Guadalajara, Mexico, to Rev. and Mrs. Howard C. Champe, a daughter, Grace Elizabeth.

May 15. In Constantinople, Turkey, to Rev. and Mrs. Leslie J. Adkins, a daughter, Sarah Anne.

Deaths

May 31. In Claremont, Cal., Emily Brown, wife of James Harkness, connected with the Japan Mission from 1883 to 1902.

Sailing for the Field

June 17. From New York, Gordon M. Chute, *en route* for India to join the Marathi Mission.

June 20. From New York, Rev. and Mrs. Alden H. Clark, returning to India, to the Marathi Mission.

June 20. From Los Angeles, Cal., Rev. and Mrs. Frank Rawlinson, *en route* for Shanghai to rejoin the North China Mission.

June 20. From Seattle, Wash., Dr. and Mrs. Hugh L. Robinson, to Shanghai, to join the North China Mission.

June 25. From New York, Rev. and Mrs. Henry A. Neipp, returning to the West Africa Mission.

June 26. From Montreal, Miss Grace Boynton *en route* for Shanghai, to rejoin the North China Mission.

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MISSIONARY PERSONALIA

Dr. Lorrin Shepard, of Aintab, is writing a small book on hygiene in very simple language, and as clearly as possible, to make it useful to people of even very little education.

During Dr. Charlotte DeForest's recent illness in the hospital, Miss Grace Stowe (I.) was Acting President of Kobe College.

Miss Edith F. Parsons has returned to Brousa, arriving at Constantinople on May 19. She had been held in this country for some time.

Rev. John K. Browne, D.D., took a six days' rest a little while ago; that is, he made only thirteen addresses during that period, and that at the age of eighty-two!

Mrs. Mary Stuart Standish, of Oak Park, Ill., announces the engagement of her daughter, Lora, to Mr. John Frye Stearns, son of Rev. and Mrs. Edward Roland Stearns, of Concord, N. H. The wedding is to take place this summer, and the young people will spend next year in Samokov, Bulgaria, where they will teach in the American Schools, with which Mr. Stearns is already connected.

As soon as possible after the closing for the summer of the school in Brousa, Miss Jeannie L. Jillson (P.) planned to leave for her furlough in America. The Woman's Board of the Pacific are making plans for her visit to that locality, since she has never been in California among her friends and supporters there. Miss Edith M. Sanderson (P.), of Brousa, attended the Young People's Conference in Constantinople. Miss Alice E. Gwinn (P.), of Kyoto, Japan, reports that in the two and a half years since she landed in Yokohama, she has, aside from language study, etc., taught seven classes in Doshisha Girls' School, has met 350 girls, and expects to have classes with as many more; "and then that is only half the number of girls here, to say nothing of the boys just over the fence!" Miss Gwinn comes to the Doshisha from Tottori and continues her study of Japanese with the husband of one of her Tottori teachers. She finds in Kyoto a number of Tottori students and enjoys meeting and planning with them.

DR. AND MRS. BANNINGA, MADURA, 1924

Dr. and Mrs. John J. Banninga, of the Madura Mission, India, visited Constantinople on their way to America. We understand that they expect to spend the next year in Hartford in connection with the Kennedy School of Missions.

Miss Helen Dizney (I.), of Taiku, sails from Kobe on the *S. S. President Jackson* on June 21 for her furlough in this country. She expects to visit at her home in Kentucky until October 1, after which she means to spend several months in a hospital training school, brushing up on the new methods of nursing that have come in since 1920.

Miss Margarita Wright (B.), Directora of the Girls' School, Guadalajara, Mexico, returned to her field in June. She has been taking postgraduate work at Stanford University. Part of her furlough was spent in Boston in special study at Harvard University.

Rev. W. L. Curtis writes of the opportunities that as a teacher in the Doshisha, Kyoto, Japan, he has for bringing religious and moral thoughts to classes in English Conversation. Sometimes the students themselves introduce topics that can be used in this way. At the beginning of the last school year, when he asked the students to tell of their vacation experiences, one of them said, "I found the Lord Jesus Christ as a personal Saviour, and henceforth, by his help, I am going to try to be a true Christian." Mr. Curtis says: "It was really a brave thing to do, to stand before forty of his classmates, many of whom were openly irreligious, and make such a voluntary declaration. I am glad to say that his statement was received seriously and respectfully by the rest of the class. They evidently honored his courage, and perhaps some even envied his joy in his new-found faith, as evidenced in look and tone. It has been a satisfaction to note this student's growth in many ways, and a steady improvement in his class work that resulted in his attaining a high rank by the end of the year, and his personal influence I know has been helpful."

The April number of the *Shaowu Bulletin* analyzes the work of a "general missionary," with the Shaowu holder of that title as an illustration. "'E. D. K.' is his label in the mission accounts. He is affectionately styled 'Ned' in the mission circle, and known officially as Rev. Edwin D. Kellogg, foreign pastor of First Congregational Church, Portland, Ore." These are some of his activities: He is evangelistic missionary—out on the road, visiting this church center, counselling that group of Christians, holding a retreat with pastors and preachers in some hilltop temple away from their charges, helping settle some unhappy quarrel or rescue some poor farmer from the pervading soldiers. He is Dean of the Shaowu Bible School. He is treasurer of the mission, and there is no bank within 100 miles, so that he handles the 30,000 odd dollars of the mission's annual accounts in the curious, mixed, fluctuating coinage of the country. He manages the freight and supply department of the mission—in these days of river pirates, bandits, and soldier brigands, an adventure in itself. Often he is carrying on a building enterprise, with land-sellers, deed writers, masons, carpenters, etc., involved. Incidentally he serves on church, hospital, school, dairy, and other committees, and has a family and a garden!

THE NEW FOREIGN STUDY FOR 1925-26

On Prayer and Missions

Turning from the frequent emphasis on money and organization to spiritual resources, the Central Committee for the United Study of Foreign Missions has taken the occasion of its Twenty-Fifth Anniversary to focus attention on Prayer as the foundation of the whole missionary enterprise.

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